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Poetry.

For the Churchman.

A PENITENTIAL USE OF THE LORD'S PRAYER.

No. VII.—"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

Hours of life our souls have squandered,
Still let mercy intercede;
From Thy laws our feet have wandered,
Yet for pardon now we plead.
Earth hath lures and Life occasion
Strong our feeble souls to win—
"Lead us not into temptation,
But deliver us from sin."

Even the prayers we make before Thee,
Prove how far our souls have erred:
Yet, when broken hearts adore Thee,
Let their penitence be heard,
Grant that Thy unpriced salvation
Our good deeds and love may win—
"Lead us not into temptation,
But deliver us from sin."

Crush all trust that we have power
To forsake our crimes at will;
Morning's dew and summer's flower
Type man's resolutions still,
Gone! before our admiration
Of their being may begin—
"Lead us not into temptation
But deliver us from sin."

Begging light to make us wary,
Now we dare to seek Thy face;
They who love, like weeping Mary,
Gain, like her, Thy blessed grace.
Free us then from hesitation,
Guard without and cleanse within:—
"Lead us not into temptation
But deliver us from sin."
Amen.

Now to the King Eternal, Invisible, Immortal,
Be praise from Angels, men below, and from the Church at rest!
From earth, from Heaven's blue courts and from the conquered grave's low portal,
To FATHER, SON and HOLY GHOST, One GOD, forever blest!

Hyde Park, 1846. ACOLYTIS.

AN ESSAY

On the True Scope and Interpretation of the 7th Chapter of the Epistle to the Romans, from the 14th verse to the end. By the Rev. William Walton, A. M., Read before the Associate Alumni of the General Theological Seminary, on St. John Baptist's Day, A. D. 1846.

My Reverend Brethren, the Associate Alumni,—In pursuance of the duty assigned me, I beg leave to present to your notice, on this occasion, some brief observations on the true scope and interpretation of that portion of the Epistle to the Romans, contained in the 7th chapter, from the 14th verse to the end. It is an important and interesting passage of Holy Writ, and has given rise to much controversy. It would ill become one of such moderate learning and humble ability as myself to pretend to settle this question, or even do much towards its elucidation; I shall merely endeavor to state clearly, and, I hope, fairly, the leading views concerning it; and I shall deem my labors amply repaid, if any remarks or suggestions I may offer shall seem to your minds useful and worthy of consideration.

The question which the Eunuch put to St. Philip may be applied to this passage—"Of whom speaketh the prophet this? of himself, or of some other man?" In fact, it has been asked again and again, and answered in very different ways. It is of course impossible to give all the various opinions which have been maintained, for they would fill a volume. They may however be all reduced to one or the other of two leading and opposite views. The one maintains that the Apostle is speaking of his own feelings, motives, and spiritual condition at the time of writing, and is describing the state of every regenerate Christian. The other—that the author is describing the state of a man under the law, awakened to a conviction of the power of sin in his heart, the distressing bondage in which he is held, his inability to do the law of God, an acknowledgment of its excellence and perfection, and an earnest desire to fulfil its requirements. Each of these views has met with learned and powerful advocates.

I purpose to state briefly the leading arguments on either side, examine into the scope and interpretation of the passage under consideration, and conclude with some authorities from the writings of the early Fathers of the Church.

I. Those who maintain the first view, viz., that St. Paul is speaking of himself as a regenerate Christian, use the following arguments:

1. The use of the personal pronoun and the present tense—"I am carnal," &c.: and he proceeds in the same way to the end of the chapter. We have no reason to suppose that he is speaking of any other than himself: to say he means *another* is to contradict the plainest language, and reduce all Scripture to an uncertainty.

2. He says in the 16th verse, συμφημι τῶ νομω, "I consent into the law" (E. V.); and in the 22d, συνηδομαι τῶ νομῶ "I delight in the law" (E. V.) These expressions can be used only of the regenerate Christian. No one else can love or delight in the law of God. To the ungenerate that law is terrible and hateful: his mind is wholly darkened, his heart is totally depraved, his soul is an enemy to all purity, virtue and goodness. To say that such a one can delight in the law of God, or even approve it, is to contradict the plain language of Scripture and the most undoubted principles of our holy religion.

3. The contest that is here described between the law and the flesh,—the 'inner man' and his outward members,—the Word of God and the natural inclinations,—is exemplified in the sad experience of every believer. He finds with humiliation and sorrow, that he is "carnal, sold under sin"—that "in his flesh dwelleth no good thing," and the like. No one but the regenerate Christian can use these expressions, because none but he can have a due appreciation of the excellence of the law of God, and of his own corrupt and wicked state by nature. None but he can experience the agonizing longings for spiritual deliverance and conformity to the Divine will here delineated.

4. The 17th verse of the 5th chapter of the Epistle to the Galatians, where St. Paul is confessedly speaking of the regenerate, and of such only, is parallel with the passage before us, and demonstrates that the same construction must be given to it.

These appear to me to be the principle arguments adduced in behalf of the first mentioned view.

II. On the other hand it is said:

1. That the context is against this construction. The object of the Apostle in this Epistle is evidently to exalt the state of the Christian, and to show the unhappy condition of the carnal and unrenewed man. This is executed in a most masterly manner in the 7th chapter. He declares in the beginning of it that the Roman converts to whom he was writing, had become dead to the law, freed from its dominion, and no longer liable to the penalties denounced by it. They therefore now "served in newness of spirit, and not in the oldness of the letter." He then in order to contrast more forcibly their present happy state with their former misery, describes a man wholly ignorant of the law, unconscious of its requirements and sanctions, and therefore free from all convictions of sin and guilt. This is the lowest state of moral and spiritual degradation. The Divine law is then declared to him, and an immediate variance and strife are produced in his breast. The law itself is holy, and if followed, leads to life eternal; but the natural will is sinful and averse from following it. It resists and disobeys, and thus the penalty of death is incurred. "Is that which is good made death unto me?" asks the astonished man.—How can that be good which is the cause of my destruction? "By no means" is the reply: but by the effect it produces the fearful soul-destroying power of sin is made known, and the necessity of some higher power is evinced to effect the sinner's deliverance from this state of thraldom and condemnation.

And then in the 14th and following verses the Apostle proceeds with the most consummate knowledge of the human heart to delineate the process by which the soul, conscious of its impotence, awakened by the terrors of the law, and distracted by the contention of the sensual affections and the higher mental faculties, comes at length to recognize in the full extent its miserable and lost condition by nature, and asks in the fulness of agony and supplication, "O wretched man that I am, who shall deliver me from the body of this death?"—the answer to which is fully given in the next chapter. Thus all becomes plain and easy of understanding; and the passage is a most masterly exhibition, as well of argument as of illustration.

2. These are expressions which cannot with any strictness be applied to the true Christian. Such are these, "I am sold under sin"—"Evil is present with me as a law," verse 21, [i. e. a controling principle of action] as τον νομον is understood by some of the best commentators, and translated in our own version. Again—"I see another law in my members . . . . bringing me into captivity to the law of sin, which is in my members," verse 23. He is also declared to be under "a body of death" from which he is ignorant how to obtain deliverance. All this cannot be said of any real Christian, much less of one so advanced as was St. Paul. It is wholly inconsistent with the analogy of Scripture.

Let us now briefly examine these several arguments.

I. 1. It is strange that any stress should be laid upon the use of the pronoun I, and the present tense, in this passage. Nothing is more common with St. Paul than the putting himself in the place of those whom he is describing; and it is one of the most remarkable of his many excellencies of composition. It not only gives spirit and life to his writings, but it appeals with the most powerful effect to the hearts and consciences of those whom he addresses. We find, for example, that in the 9th verse he says, "I lived without the law once." Could this be said of St. Paul, brought up in the strictest sect of his religion, at the feet of Gamaliel, and who says that he was as "touching the righteousness which is in the law blameless?" (Phil. iii. 6.) There are some indeed of high name who apply this to St. Paul himself, but the straits to which they are put show the strangeness of the interpretation. Some apply it to the Apostle in his infancy; others to him in his youth before he was a disciple of Gamaliel—but all this is egregious trifling. Again, it is said to be equivalent to, *I had no adequate knowledge of the spirituality and holiness of the law*, but this is contrary to the Apostle's *usus loquendi* in other places. He speaks of men living ανομως, μη οντος νομου, νομον μη εχοντες, all which phrases denote that the revealed law has not been given or made known to them, and therefore that they are not subject to its influence or sanctions. How far this "living without law" is possible, is not in question: the author puts an extreme case to show that it is a miserable and degraded condition. In the same manner addressing the Ephesians (chap. ii. 3,) he says, "Among whom also *we all* had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." It appears from other parts of the Epistle that the Ephesians, as Gentiles, had been guilty of the most grievous sins. To have more effect, and to avoid the appearance of self-exaltation, St. Paul makes himself one of them; yet surely no one will contend that he actually had been guilty of these offences. From these instances I infer that no weight is to be ascribed to this first argument.

I. 2. We now advert to the phrases, "I consent to the law," "I delight in the law," which it is said can apply to none but the regenerate Christian. It seems to me that too much stress is laid upon these words. Συμφημι simply means, "I assent to," "approve of," "say yes to." Hesychius explains it by συναινῶ, συνομολογῶ which signify *I approve, agree with*. This approval or assent to the law of right requires no very elevated degree of morality or spirituality. Men, who by their conduct show that their moral powers are very feeble, yet highly extol the Divine law and admire its beauty and excellence. They wish they could obey it, but have not the power to put their wishes into execution. The heathen writers are full of proofs of this, as we shall see presently.

Συνηδομαι is a stronger term, meaning not only approval, but also pleasure and delight. Many writers, who allow that the preceding word may simply denote the approval of the understanding, claim that this expresses an internal joy, which can apply only to the renewed Christian. It is therefore made one of the strongest points in their case.

I reply, it is certain that the true Christian, in proportion as his holiness increases, will delight more and more in the law of God, and have the fuller experience of its majesty and excellence. It does not therefore follow that he is the only one who can delight in it. It is evident the law here spoken of is not the Mosaic law alone, but the moral law, considered as a rule of conduct. Now is it asserted that every man, unless he is regenerate and renewed, will hate the moral law, never approve it, never delight in it? I shall quote in reply some passages from classic authors to prove the contrary, and show that this assertion is not warranted by facts. Virgil extols the "*Mens sibi conscia recti*." The Epicurean Horace teaches,

> "Hic murus aheneus esto
> Nil conscire sibi, nulla pallescere culpa."

The Gnomic poets of Greece are full of lofty moral sentiments. Take the following extract from Phocylides. "First honor God, and next thy parents. Give justice to all; pervert not judgment for favor. Reject not poverty; judge not the person unjustly. If you judge wickedly, God will afterwards judge thee. Flee false testimony, and speak just things;—swear not falsely, neither ignorantly nor voluntarily: the immortal God hates whosoever swears a false oath. Boast not in thy wisdom, nor strength, nor riches; there is one God, wise, powerful moreover, and perfect in prosperity,"—and much more to the same purpose. Surely this author *approved* of the moral law. If it be said these are mere moral maxims, and do not express the *delight* which St. Paul mentions, certainly the following passage from a hymn of Cleanthes is not liable to the objection. After lamenting the depravity of men, and their neglect of the Divine law, he proceeds, "Do thou deliver men from their grievous ignorance, and disperse it, O Father, from the soul; and grant them to obtain that wisdom, on which thou relying dost govern all things with justice. In order that we being honored by thee may recompense thee with honor, always hymning thy works, as is fitting for a mortal: since there is no higher reward, either for men or gods, than properly to hymn the universal law for ever." It might be said with perfect truth of this author, that he was *delighted with* the law he so highly extols and celebrates. Whether he could obey it or not, is an entirely distinct question. And as for Plato, he speaks in such celestial strains of the Divine law, that many eminent theologians have not hesitated to ascribe it to supernatural influence. So much for this verbal argument, which, to say the least, is of very doubtful value.

I. 3. It is asserted that the internal contest here described is experienced only by the regenerate Christian. Let us see what this contest is. "What I would, that do I not; but what I hate that do I." "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind." The "law of God" is, as we have seen, the moral law, the other law therefore is a principle of evil, *habitually* in action. What is the ο εσω ανθρωπος? Our adversaries answer the same as the "new man," so often mentioned in the New Testament. Of course if this could be clearly proved, there would be no need of any further say, for the "new man" is implanted in regeneration. Let us observe, however, that St. Paul does not say "warring against the Spirit," but "against the law of my mind:" he is therefore speaking, not of the *renewed soul*, but of the higher *mental and rational faculties*—the moral and religious sense,—and this is what he means by the "inner man." When he used this language, he was speaking of ideas familiar both to Jew and Gentile. Philo is quoted by Bishop Bull as saying, "The man who dwells in the soul of each one;"—"He who invisibly reproves us from within;"—and afterwards "The man who is in each one of us, who may it be except the mind"—almost the very expression used by St. Paul. Tertullian explains the phrase in like manner—"Apostolus *interiorem hominem* non tam *animam* quam *mentem* atque *animum* intelligi mavult." (De Resur. C. 39.) These mental faculties, as reason and conscience, are opposed to the sensual affections represented as seated in the various members and organs of the body, willing to act in opposition to them, but overpowered and mastered by them. We find then that the contest is between the higher and baser principles of man's nature, and this was experienced and acknowledged long before the days of St. Paul. Christianity has both deepened man's knowledge on the subject, and (its peculiar glory) has showed him how to obtain deliverance from this degrading vassalage.

Heathen writers, we say, have described this conflict, and almost in the very words used by St. Paul. Araspes, when accused before Cyrus for an attempted outrage upon Panthea, defends himself thus:—"I have manifestly two spirits. For a spirit that is one and single is not both good and bad at once, nor at once loves things virtuous and things vicious; and at once is willing and unwilling to do them. But it is clear that there are two spirits, and that when the good prevails virtuous things are done; and when the bad, then are wrong things attempted." (Cyrop. VI. I. § 41.) Tholuck quotes Epictetus, (Enchir. II. 26.) "The sinner does not what he wills; and what he wills not, he does."—Also Simplicius, an Eclectic philosopher of the 6th century, and an enemy to Christianity—"Many being even indignant at their lusts, and desirous not to excite them, are nevertheless urged by their habits to the indulgences familiar to them." So Seneca, Ep. 52. "Quid est hoc, Lucili, quod nos alio tendentes, alio trahit, et eo, unde recedere cupimus, impellit? quid colluctatur cum animo nostro, nec permittit nobis quidquam semel velle? fluctuamur inter varia consilia: nihil libere volumus, nihil absolute, nihil semper."

These testimonies are conclusive to show that even the Gentiles were conscious of a struggle between the rational and sensual principles in their nature. It avails not to say that St. Paul had a clearer insight into the depths of human corruption than they had, and that this enabled him to delineate the sad picture with such fidelity. They must prove that it was impossible for the Gentiles, and the Jews also, to feel this contest of the *inner* and the *carnal* man, and this they can never do with such witnesses before us. Does not St. Paul say, that the Gentiles though living without the law of Moses had "a law written in their hearts," and that conscience, exercising some power at least, now *accused* and now *excused* them? And did he not in his speech to the Athenians on Mars' Hill describe them as darkened indeed, yet still having some power to grope and seek after God? The Epistle to the Romans would be read not only by Christians, but by many who were passing through the very state of strife and conviction here described; and led on by an infallible guidance, they would at length exclaim, "O wretched man!" and learn to reply in joyful accents, "I thank God through Jesus Christ our Lord."

If it be said that man cannot think or do any thing that is good without the motion and guidance of the Holy Spirit, I reply that neither do I contend that the man personated by St. Paul is destitute of Divine grace. I suppose that he has been awakened from moral torpor and unconsciousness to behold the excellency of the Divine law; he wishes to perform it, but is impeded and held down by the infirmity of his nature, by vicious habits and evil propensities. We cannot *will* good without the influence of the Spirit: yet, he says, "the good I will, I do not." I am not afraid therefore of the charge of Pelagianism, so often urged against the advocates of the view I support, because I suppose that the Holy Spirit has awakened this strife between his carnal and spiritual nature, and that holy thoughts, good desires, and mental illuminations have been bestowed to prepare the soul for the reception of his regenerating influences. Thus Cornelius, the Centurion, gave alms and prayed, and was accepted of God before his regeneration, but he became not a Christian, till the waters of Baptism had washed away his sins. Says Dr. Hammond, (S. 15,) "Every check of conscience, every sigh for sin, every fear of judgment, every desire of grace, every motion or inclination toward spiritual good, be it ever so short winded, is *praeludium spiritus*, a kind of John Baptist to Christ, something that God sent before to prepare the ways of the Lord." Did we maintain that man unaided and unenlightened in the smallest degree by heavenly grace was able to attain to the state described in these verses, objections might well be raised; but the process is taking place, so beautifully described in the book of Ecclesiasticus, (iv. 17)—"At the first she [wisdom] will walk with him by crooked ways, and bring fear and death upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets."

II. 2. These arguments, in my opinion, render the assertion very doubtful, that this passage can apply only to the regenerate Christian. I would in connexion with this point ask your attention to the counter assertion, that there are expressions used which cannot without the utmost violence and distortion be applied to him. St. Paul in no other place speaks of the Christian state in such melancholy and disheartening language. If it really applies to those, who have in Baptism put on Christ, and been brought into a state of salvation, and made to taste of the good gifts of God's spirit afforded in this blessed Covenant,—it is their own fault, incurred by wilful negligence and by grievous contempt of the assistances and graces afforded; but is not the necessary result of their infirmity of nature, their corruption of will, or their lack of spiritual power to do the will of God. If we compare the terms here used by St. Paul with those in which he describes the state of the true Christian, it will be seen that they cannot be reconciled, and that two essentially different conditions are described.

"I am carnal, *sold under sin*." (V. 14.) Is this the confession of the true Christian? On the contrary, it is always used to denote the natural state of man. Thus. (ch. vi. 17,) "God be thanked that ye *were the servants of sin*," i. e. enslaved to it—this is opposed to v. 22. "But now being made *free from sin*." The former was their *past*, the latter their *present* state. So in the 6th v. of the 7th chapter, "Now we *are* delivered from the law, that being dead wherein we *were* held." Κατηργηθημεν is explained by Theophylact, "we have become dead and motionless with respect to"—Compare also this 14th v. with the 2d v. of the 8th ch. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," i. e. from its control, power, and dominion. Can these two verses possibly apply to the same individual at the period of writing? Can a man be enslaved to and free from the same power at the same moment? Assuredly not.

Again, (v. 15,) "What I would that do I not, but what I hate that do I." (v. 18,) "How to perform that which is good I find not." (v. 19.) "The good that I would I do not, but the evil which I would not, that I do." (v. 21–23.) "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here he confesses himself completely mastered by the evil principle, and ignorant how to escape, or to obtain deliverance. Can this be St. Paul? Hear him declare, (1 Cor. ix. 27.) "I keep under my body, and bring it into subjection." (δουλαγωγῶ.) Of course the spiritual predominates in him: he is not subjected to the body, but leads it captive. Again, the person, here described, "cannot do the things he would;" but St. Paul says, (Phil. iv. 13.) "I can do all things through Christ, that strengtheneth me." And how does this perplexed despairing frame of mind agree with the animating exhortations in the 6th and 8th ch's.? (vi. 4.) "We are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (v. 14.) Sin shall not have dominion over you, for ye are not under the law, but under grace." (v. 22.) "Being now made free from sin, and become the servants to God, ye have your fruit unto holiness and the end everlasting life." (Ch. viii. 8, 9.) "They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you. Now if any man have not the spirit of Christ, he is none of His." A man then could not have the spirit of Christ, i. e. be a regenerate and renewed Christian, and yet live in habitual subjection to the flesh, and make his sensual affections the abiding law of his conduct. How could one thus enslaved to sin "present his body, a living sacrifice, holy, acceptable to God, as his reasonable service?" Yet we are required to believe that this sad description applies literally to St. Paul!

The phraseology of the 22d verse resembles that used by the Persian Araspes. Compare with it also the following Jewish prayer given by Tholuck—"Lord of the worlds, known and open it is to thee that our will is to execute thine. And who prevents it? the leaven that is in the lump." St. Paul, therefore, might well put such words into the mouth of the individual he is personating; but it had long ceased to be true of himself that "with the flesh he served the law of sin"—nor is it allowable to say that this slavery to the flesh and the commission of sin consequent upon it, was only external, because *his will consented not thereto*: this is but a paltry quibble. The will of the real Christian being directed and purified by Divine grace brings all his members into submission to the law of God. This is commanded us; and we have the power to obey the commandment by supernatural assistance. If the will be right all else is easy. St. Austin has well observed—"Si enim *repugnaret* tantum consuetudo carnis, et non *captivaretur*, non esset damnatio; in eo enim est damnatio, quod *obtemperamus* pravis desideriis." (Prop. 45.)

I may here observe that Prof. Hodge of Princeton, after contending for the first view mentioned in its full extent, is compelled to say towards the end of his comment, "Paul *merely* asserts that the believer is, and ever remains in this life, imperfectly sanctified; that sin continues to dwell within him; that he never comes up to the full requisitions of the law, however anxiously he may desire it. Often as he subdues one spiritual foe, another rises in a different form; so that he cannot do the things that he would; that is, cannot be perfectly conformed in heart and life to the image of God." In my humble opinion this is to explain away the words of the Apostle. He does not *merely* say, that *sin dwells within him*, but that he "is sold under sin"—not that he *never comes up to the full requisitions of the law*, but that, when he would do good, he finds it "a law for him to do evil."—Not that he *often subdues his spiritual foes*, but that "the law in his members brings him into captivity to the law of sin which is in his members." St. Paul therefore says much more than Prof. H. makes him say, and in truth is describing the state of one who is unregenerate. Further testimonies from the *usus loquendi* of Scripture might be adduced, but I trust are needless.

I. 4. I now advert to the arguments that Gal. v. 17 is parallel to this passage, and indubitably shows that it applies to the regenerate Christian. Calvin says on the words, "So that ye cannot do the things that ye would,"—"This refers unquestionably to the regenerate. Carnal men have no battle with depraved lusts, no proper desire to attain to the righteousness of God. Paul is addressing believers." This is truly acute. The Apostle was certainly addressing the regenerate, for the Galatians had in Baptism "put on Christ," and thus had been washed "in the laver of regeneration." Still it is apparent from the Epistle that they were not specimens of perfect Christians. They had been "bewitched" by false teachers, were in danger of frustrating the grace of God, had not used aright the gifts and privileges they had received, and had encouraged the flesh to resist the Spirit—their corrupt nature to rebel against the new and spiritual nature implanted in them all in Holy Baptism. Hence they could not do the things that they would; but this was not their proper condition. St. Paul enjoins upon them—"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "They that are Christ's have crucified the flesh with the affections and lusts." This is very different from being "sold under sin," and unable to do aught but evil. "The flesh strives against the spirit," i. e. their renewed, spiritual nature; but this is carefully to be distinguished from the "inner man," or "law of the mind," i. e. as has been shown, the faculties of reason and conscience. I have not time to draw out the opposition more fully, but a diligent examination will show that the two passages are essentially different, and that the attempted parallelism utterly fails.

II. 1. I have endeavored to show from the passage itself, that it cannot be interpreted as descriptive of St. Paul, or any truly renewed Christian, because expressions are used which cannot properly apply to them: the argument from the context is equally strong. Supposing that the Apostle is personating an unregenerate man, there is no opposition between this portion and the 6th and 8th chapters. The 6th states the freedom which Christians have obtained in Baptism, and the duties consequent upon it. The 7th declares that they are freed from the dominion of the law, considered as a hard task-master, and repels the objection that because it makes known to man the power of sin, it must therefore be sinful in its character. It shows that the unregenerate man, awakened to the consciousness of the excellence of the law, desires to keep it with his rational faculties, but is over mastered by his sensual affections, and therefore needs and seeks deliverance and pardon. The grace of God through Christ, revealed in the Gospel, is declared to be the only way of obtaining this; and the 8th ch. contains a glowing description of the duties, privileges, and freedom of the regenerate and renewed children of God. It is not contended that any heathen writers have described this internal strife with the same power and accuracy as the Apostle, for he had passed through this stormy sea of perplexity, sorrow, and agony, and from the storm and the cloud had emerged into the glorious light of "the Sun of Righteousness." And doubtless the recollection of this great mercy causes the joyous exclamation of his transported heart—"I thank God through Jesus Christ our Lord." After which he returns to state the conclusion of the personated individual—"So then with the mind I myself [or the same I before described] serve the law of God, but with the flesh the law of sin." The formal answer, setting forth in full the remedy, is given, as we have said, in the following chapter.

But suppose that St. Paul is describing his own state in these verses, and there is an inexplicable variance between them and the 6th and 8th chapters. It neutralizes the assertions of freedom made in the 6th, and declares that the regenerate, renewed, advanced Christian is still in a legal state, enslaved to sin, and ignorant how to obtain relief,—indeed almost hopeless of it; that he is *habitually* under the dominion of evil, and that he can *merely* desire to do good, but can effect nothing. And then in the 8th all this is reversed, and the Christian is said to be free from the law and from death, to *walk habitually* in the Spirit, and the like. Had this been the true interpretation, the passage must have presented insuperable difficulties to those to whom it was addressed, have tended seriously to depress the minds of the recent converts to Christianity, and hindered others, who were anxiously seeking relief, from embracing that religion as the longed for gift of Divine mercy. They would have said, if this is all Christianity can do, we must seek some other remedy. Here is one who has been for twenty years a preacher and an Apostle; and yet he confesses himself "a slave to sin;" and entirely unable to control his lusts or to obey the law of God, in spite of the Divine helps and guidance of which he boasts.

We ask, therefore, did the Early Church feel this difficulty? Do the Fathers and the Doctors, whom our Church regards with such filial and deserved veneration, adopt the first or the second of these views. Clear as the above reasoning appears to me in favor of the latter, if the current of Antiquity ran in the opposite direction, I should feel it my duty to review what I have said, and submit my judgment to that of the authoritative teachers and expositors of God's Holy Word. Happily for myself I find the view I have taken supported by the great majority of these learned and saintly men. According to the eminently erudite Bishop Bull, not one Father before the time of St. Austin (except S. Hilary) taught that St. Paul spake this of himself. S. Austin himself long held with them, and it was not until the contest with the Pelagians had commenced, that he adopted the first mentioned view. It was, therefore, an innovation upon the current interpretation of the Catholic Church, and introduced along with the stern doctrines respecting predestination, and grace, and free will, and human depravity, broached by the same mighty mind amid the fury of the strife with Pelagius. They were contrary to the general sentiment and teaching of the Catholic Church, and met with warm opposition from her most celebrated Doctors. It was only through the vast powers, and the eminent services of St. Austin in other respects, that they at first gained a foothold, and at length unhappily struck deep root in some quarters of the Church.

Dr. Tully indeed, in opposition to Bishop Bull, had the temerity to affirm, that the latter had only *some* of the ancient Fathers on his side, and that *after* the Pelagian heresy all the Fathers, and especially those of the Latin Church, advocated the same sentiments with himself. The Bishop replied to the utter refutation of his adversary. He shows that learned men had proved that his view was supported by S. Irenæus, Tertullian, Origen, S. Cyprian, S. Macarius, S. Basil, Paulinus, and S. Chrysostom, all either before or of the 4th century; the writer of the Commentary attributed to S. Ambrose; Theodoret, S. Cyril of Alexandria, Maximus, and Sedulius of the 5th; Damascenus of the 8th; Oecumenius of the 10th, and Theophylact of the 11th. He shows that S. Justin Martyr, or whoever was the author of the Epistle to Zenas and Serenus, applies this passage in the same way: that S. Clement of Alexandria observes that S. Paul, in using the term "body of this death," speaks of the consent of those who are drawn unto sin—i. e. of course the unregenerate: that Mark the Hermit (401) says, "Read the chapter in connexion with the former, and you will find that S. Paul does not speak of himself after the reception of Baptism, but personates the faithless Jew, persuading them that it is not possible for sin to be overcome without the grace of Christ, which is conferred through Baptism:" that S. Dorotheus (4th century) applies the words of the Apostle, "I do not the good which I would," to the state of a man enslaved by the violence and tyrannical power of sin before deliverance by Christ: that S. Pacian (4th century) applies the passage "O wretched man" to one under the law: and that Ennodius (6th century) says, "To will is present," &c." is the same as saying, I know how to choose the right way, but unless supernatural grace shall aid me entering on the way, I shall be wearied."

Tully had claimed, before S. Austin, S. Methodius, S. Hilary, S. Gregory Nazianzen, and S. Ambrose. Bishop Bull shows that Methodius and Gregory were claimed without good reason; and that S. Ambrose explains the words, "I am carnal, &c.," of a wicked man,—one habitually under the dominion of sin. He proves, moreover, that S. Austin himself does not explain the passage of a man living under the dominion of actual sin and yet regenerate, but of *internal acts of the mind to which the man does not consent*. Thus, (De Nupt. and Concup. § 31,) commenting on the last verse, he says, "In my mind I serve the law of God by not consenting to the law of sin; but in my flesh I serve the law of sin by having sinful desires from which I am not altogether free, though I consent not to them." A like explanation is contained in his First Book against the Two Epistles of Pelagius, c. 10. So Adv. Julian, c. 5, "I know that in me, &c." For although they cannot do the good which they wish, so as not to lust, nevertheless they do good, inasmuch as they walk not after their lusts." Really this seems to be an explanation got up for the nonce, and St. Austin, in his works written before the Pelagian controversy, is his own best respondent.

Bishop Taylor agrees with Bishop Bull in his estimate of Patristic authority on this point. He quotes Tertullian De Pudic. c. 17. "According to the law of the letter under which himself had been, he denied any good to dwell in his flesh; but according to the law of the Spirit, under which we are placed, he frees us from the infirmity of the flesh." Also, "Origen affirms that when St. Paul says, "I am carnal sold under sin," as a doctor of the Church he takes upon him the person of the infirm, i. e. of the carnal, and says those words, which themselves, by way of excuse and apology, use to speak. But this person which St. Paul puts on, although Christ doth not dwell in him, neither is his body the temple of the Holy Ghost, yet is he not wholly a stranger from good, but by his will and his purpose he begins to look after good things. For there is such an infirmity in those who begin to be converted (i. e. whose mind is convinced but their affections are not mastered) that when they would presently do all good yet an effect did not follow their desires." "St. Chrysostom hath a large commentary upon this chapter, and his sense is perfectly the same. 'St. Paul describes not himself but a man living under and before the law, and of such a one he says, 'But I am carnal.'"—(Bishop Taylor's Works, vol. 2, page 582. London, 1835.)

To these I would add the following authorities. S. Ambrose (ad loc) says, "He calls man carnal while he sins. This it is to be sold under sin, to derive one's origin from Adam, who first sinned, and to be made subject to sin by one's own fault. . . . For Adam first sold himself to sin, and through this all his seed are subject to sin. Wherefore man is too weak to observe the precepts of the law, unless he be defended by Divine aids. . . . Man is weak and subjected to his father's sin, so that he cannot use his own power to obey the law; therefore he must flee to the mercy of God, that he may escape the severity of the law, and being delivered from the load of his sins thereafter resist the enemy by the favoring help of God."

S. Jerome (Com. in Habak. Cap. 1) observes "The prophet says these things not because he thinks so, as I have above testified, but because he expresses in his own person the disobedience of man; as we frequently see the Apostle assuming to himself the various opinions of men, and saying, "But I see another law in my members, &c."

S. Basil (Ad. Bapt. Exhort.) discourses as follows, "He who has not yet received the remission of sins, nor been purged from them by the blood of our Lord Jesus Christ, but still is a slave to the devil, and is detained captive by sin dwelling within him, is wholly unable to serve the Lord;" and then among other texts in proof quotes the 14th and following verses; after which he proceeds, "And when he hath treated of this proposition in many words, that it is impossible for the slave of sin to serve the Lord, he manifestly shows HIM to us, who will redeem us from that tyranny, when he says, 'O wretched man, &c.,' 'The grace of God through Jesus Christ our Lord.' And a little after he adds, 'Therefore now there is no condemnation,'" &c.

The above quotations are but a small part of the overpowering testimony that might be adduced from the Early Fathers.

Among modern writers the first view has been maintained by Luther, Melancthon, Calvin, Beza, and in general by the writers of the Calvinistic school. The second has been defended by Erasmus, Grotius, Hammond, Whitby; the Lutheran Commentators generally, as Tholuck, for example; the greater part of the Divines of the Anglican Church; and in our own country by Prof. Stuart of Andover, and Prof. Turner of this Institution. It appears to me that the former view is maintained rather on dogmatic than exegetical grounds. The doctrine of total depravity is made the foundation on which their reasonings are built. Those who admit, in the language of our 9th Article, "that man is very far gone from original righteousness," but do not subscribe to the stern and repulsive tenets of the Genevan Reformer, nor to the sweeping denunciations of him of Wittemburg, will not feel much reluctance in following the brighter light and higher authority afforded by the great writers of the Early Church who have been quoted.

While, however, I contend for the second view as best supported both by Scripture and Antiquity, I must not be supposed to maintain that this passage is wholly inapplicable to the true Christian in any respect. The infection of sin still remains in the regenerate, though they have been freed from its controlling and enslaving power. Good reason have we to join in the solemn Confession, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."—Often when we should have resisted temptation, have we basely yielded to its ensnaring wiles; and instead of using the powers and assistances which God has given us, have allowed them to remain dormant and useless. For these omissions and negligences, these stains and defilements of our baptismal robe, abundant cause is afforded us of humiliation and sorrow—the more profound, because while God has done for us more than we could either ask or think, making us in Holy Baptism members of Christ and heirs of eternal life, and nourishing continually our souls and bodies unto eternal life by the Holy Sacrament of His most Blessed Body and Blood—we have far too often proved most unworthy of such high blessings, such unspeakable gifts, and allowed ourselves to be surprised and deluded by the deadly foes of our salvation. Penetrated with shame and confusion we may acknowledge that the strife and warfare described by S. Paul have in a certain degree and measure to be yet undergone by us: and this not through any defect of God's fidelity, mercy, or power, but by our miserable lukewarmness, sloth, proneness to yield to temptation, and want of self-denial and self-discipline. As good soldiers of our Lord, anxious to regain the lost ground, and vanquish our exulting and scornful enemies, we shall grasp more tightly the sacred banner of the Cross, renounce those besetting sins which have so grievously impeded us, consent to no hollow, soul-destroying truce with the powers of Satan, the world, and the flesh, but clothed with the panoply of God, and armed with the sword of the Spirit, be "constant and unmoveable, always abounding in the work of the Lord." For, Blessed be His Name, "our labor is not in vain;" the "recompense of the reward" is no unreal, deceitful promise; "the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us," who are "faithful unto the end."

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Communications.

For the Churchman.

PRAYERS FOR THE DEAD.

Mr. Editor,—Several articles have lately appeared on this subject in consequence of the publication of the "Manual of Church Principles;" and although I do not think it desirable to agitate the subject at present, yet I will adventure a few words in defence of the usage.

There are two passages in the Prayer Book which are thought to contain prayers of the kind now under consideration:—

"And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

And:—

"We give thee hearty thanks for the good examples of all those thy servants who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul in thy eternal and everlasting glory."

This last passage occurs in the Service for the Burial of the Dead. I shall confine my remarks to this chiefly; for if this is found to be a prayer for the dead as well as the living, I suppose that there will be no objection to considering the former passage as of the same kind also.

I. First, the language itself.

1. It is a prayer.

2. It mentions the dead—"*all those who are departed,*" *&c.*

3. It asks for a blessing which they have not obtained—"*perfect consummation and bliss both in body and soul,*" and which cannot be obtained until after the resurrection of the body.

4. It includes us with them and them with us, in the petition, "*We with all those,*" *&c.* "*may have our perfect consummation.*"

5. Therefore it is a prayer for them as well as for us.

Now I do not see which of these four theses can be denied. Certainly not the first or the second. The third cannot be denied without affirming that the intermediate state and the resurrection is past: for though they may be blessed in their present condition, they have not yet received their perfect consummation and bliss in BODY and soul—their bodies yet mouldering in corruption. Nor do I see how the fourth thesis can be denied—"*We with them.*" We and they are thus included as the nominatives to "*may have,*" and as the antecedent to "*our*"—"*our* perfect consummation, &c." Therefore it is a prayer for them.

It is said that the Church assumes the certainty of their having this perfect consummation and bliss, &c. at the time of the resurrection. This may be admitted. But it does not change the grammatical and natural meaning of the passage. We *may* pray for what we know to be certain. The thing is possible, and for aught I can see it may be right. We pray, "Thy kingdom come" with the utmost certainty; but it will come in God's own appointed time. The certain futurition of a thing, therefore, does not make it impossible for us to pray for it. Our prayers may be the natural expression of the interest we take in the subject.

It is said again that the Church teaches that our prayers can do the Dead no good. I do not know that the Church teaches any such thing, or that it is true. It is more than I dare affirm or admit, without better proof than I have yet seen, that our prayers can do those in the intermediate state no good—or that they are not thus perfecting their Christian knowledge and virtues. But admit that our prayers can do them no good: is that a reason why we could not or should not pray for them? Not that I can see. We pray, "Hallowed be thy name." The prayer can do neither Him nor His Name any good. It is a pious wish, and the wish as well as the expression of it in that form will do *us* much good. So with prayers for the dead; supposing here, as all along, that such prayers are legitimate.

Admit, then, both objections, and they have no bearing upon the grammatical construction of the language—they do not prove the thing to be impossible or improper.

I confess I cannot envy the sagacity or powers of comprehension of any man, that with this passage before him can deny that it is a prayer for the dead. It is indeed so framed as to imply the certainty of their attaining that for which we pray. But still it does include them in the petition that we with them may attain it.

II. To one at all acquainted with the compilation of the Prayer Book, it must be sufficient to say that Bishops OVERALL, SPARROW, and COSINS, understood this to be a prayer for the dead. I will not take up the room to quote their language. The first and last of the three may be seen in Wheatley's Commentary on the Prayer Book *in loc.* *Sparrow's* authority may be seen in his Rationale *in loc.*, though Bishop Brownell, in his Family Prayer Book, has seen fit to mutilate Sparrow's testimony, and make him in fact say what is directly the contrary. And lastly, WHEATLY, whose Commentary has been recommended by our House of Bishops as a text book, takes the same view of the subject.

Probably no three men could be named who had more to do with the compilation of the Prayer Book than OVERALL, SPARROW, and COSINS. And since WHEATLEY'S Commentary has been adopted by our House of Bishops, no authority can deserve to have greater weight with us than WHEATLEY. Now all of these authorities, the compilers of the Prayer Book and the Commentary, recommended by our House of Bishops, consider this a Prayer for the Dead.

It may be worth while to add, this—the enemies of the Church at the time complained of this prayer as being a prayer for the dead. If now both the friends and enemies of the Church so understood it when the Prayer Book was receiving its revision, can there be any further room to doubt as to its construction?

This being then the fact with regard to the Church, it becomes necessary to justify it.

III. Prayer for the dead was the ancient and universal practice of the Church. It is a custom in the Church whereof neither the memory nor the inquiries of man run to the contrary. It is primitive and Catholic. It is therefore presumed to be Scriptural.

On this point, for brevity sake, I will omit to adduce authorities, as I presume it will not be denied.

IV. The Scripture Authority. I do not propose to go into this at length. It stands thus.

1. We are to pray for all saints.

2. The departed in the faith and fear of God are saints.

3. Therefore, &c. &c.

To the first it is objected,

1. That it proves too much, as it would include God and the Angels, and thus make them the subjects of Prayer. But I answer, (1) that though they are called holy—by the adjective—they are not, that I know, designated by the substantive—"saints." But (2) if they are so designated, there is in the nature of things a limitation to be considered. Prayer, as we are now regarding it, is the petition for some good. But with regard to God and the Holy Angels, we have no warrant for believing that there is any good for them which they do not already possess. Therefore we cannot include them in our prayers. But this is not the case with the dead. They await their perfect consummation and bliss in body and soul. There is therefore a good for them which they have not obtained, and this brings them within the scope of our prayers, as the angels are not.

2. It is objected that the expression "*all saints*" is used elsewhere, where the dead are not included. This may be granted. But if it be so, there is by the objector confessed to be something in the context to give the expression its limitation, and so it is no part of the expression itself.

The first passage that has been brought to my notice is Eph. i: 15, where St. Paul speaks of the "*love to all the saints.*" But I can see no reason why this should not include the departed. Do we not in fact love the Apostles and Martyrs that died in Christ as well as the living? I think we do. The second passage is Eph. iii: 8, in which St. Paul says that he is "*less than all saints.*" But here I can see no reason why the language should be restricted to the living. If he was less than the living saints yet compassed with sins and infirmities, he certainly was less than the souls of the just—or saints—made perfect. Again, in the 18th verse of the same chapter, St. Paul speaks of the knowledge or spiritual comprehension of "*all saints.*" But why again limit this to the living only? Do not the dead saints enjoy as full a comprehension of the mysteries of God as we? Surely they do. These are all the instances that have been pointed out to me, and they certainly fail to prove that the expression "*all saints*" generally includes only those living here on earth. These passages may be understood by many to refer to the living only; and if the readers do so understand them, does it not prove that the "COMMUNION OF SAINTS" is but very little understood or realized by our people?

The first thesis, therefore, does not destroy itself by proving too much, nor does it fail of its function in consequence of its generally meaning something else than that for which it is here cited. It does not *ex vi termini* include God and the Angels; nor would it prove them subjects of Prayer if it did. It does not generally indicate the living only; and if it did it would require in the passage referred to (Eph. vi: 8,) to be taken in the broadest sense of which it is capable, and that sense as shown by thesis 2d, which is not questioned, includes the pious dead.

Therefore the conclusion stands that we are to include them in our prayers and supplications.

The doctrine of Prayers for the Dead is therefore an inevitable inference from the Scriptures.

It is like the doctrine of the Trinity in this respect. It is no where said in the Bible in so many words "*there are three persons and one God.*" But we have:

1. There is but one God.

2. The FATHER is God.

3 The SON is God.

4. The HOLY GHOST is God.

And *therefore* (it is only an inference) there are three persons and one God, or a Trinity of persons in the Godhead.

Again. There is no positive precept for the Baptism of infants. But we have;—

1. Baptize all nations.

2. Infants are included, &c.

Or:—

1. All men are by nature children of wrath, and infants are partakers of the original sin of our nature.

2. Baptism is the washing of regeneration, for the cleansing away of original sin, and no man can enter the kingdom of God without it.

3 Therefore children should be baptized in infancy.

This also is an inference. The Trinity must be considered, I suppose, as an article of the faith. Infant Baptism is certainly "in any wise to be retained as most agreeable to the institution of Christ." Prayers for the Dead may be wholly unimportant; but in one respect it stands on precisely the same footing as the Trinity and Infant Baptism. It is an inference from the Scriptures; witnessed to and practised by the primitive Church, and included in the Liturgy of our own.

I began by saying that I do not think it desirable that this subject should receive much attention at present. We have other subjects of a more practical importance to occupy our attention at the present. We are all satisfied with the Prayer Book AS IT IS. But as petitions for the Dead do stand there in the "*natural sense*" of the language, (as we learn from the compilers themselves) in the sense which they designed and understood it to have, we owe it to ourselves to justify it as one of the principles of the Church.

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—Mr. Cooper, a lay delegate in the last Convention of this Diocese, stated in that body, that one of the bishops who condemned our diocesan should have been stricken off the Court, and in a court of law might have been challenged as a juror, for cause. It was asked in your paper whether he meant Bishop McIlvaine. He replied that he did not; and also observed that the person putting the question, although it was put in less than a fortnight after the adjournment of the Convention, was "not the first by a dozen" who had attributed his (Mr. Cooper's) allusion to the Bishop of Ohio.* That this opinion of the "dozen" and of the large number who were like-minded, was not an unreasonable one, is very extensively conceded.†

Corroborative evidence of it was afforded by the exhibitions which he is reported in the Protestant Churchman to have made of himself at the recent meeting of the Trustees of the General Theological Seminary. To say nothing of the *little* ebullition of protesting against Bishop Onderdonk's name being continued on the list of Trustees, there are two graver things related of him, which indicate exceeding inveteracy and recklessness of hostile feeling. I allude, first, to his applying to the charges against his brother the expression "*high crimes and misdemeanors.*" This angry effusion speaks its own character to the satisfaction of every man whose understanding and heart are governed by the principles of Christian truth and justice.

Very indicative of character too is the evident gusto with which the passage was indited, which is thus reported:—

"The Bishop of Ohio could not help understanding by all that, an intimation that the sentence of the Court is not held to be final—that some review of it is anticipated, or is intended to be sought for from the next General Convention. Is it so? Is not the sentence perfectly final? Where on earth is the power that can touch it? He begged to say that all the General Conventions of this Church that might ever sit, concentrated into one, could not alter or reverse the sentence of that Court in a single syllable. It was fixed and must remain. The court that passed it is dissolved, never to meet again; however its members may meet again as another court for another case.‡ A higher tribunal is not. A review therefore cannot be. To maintain the contrary would be an indignity to that court, against which every member of it was bound, out of respect to the discipline and government of the Church, to protest."

The whole of the Protestant Churchman's report of the Bishop of Ohio's speech on that occasion is evidence that he must have labored under no small degree of mental irritation. Indeed if there is any foundation for the credit which he has with some of being a man of tolerable strength and clearness of understanding, (to say nothing of the influence which the sound and pure moral principles of the Gospel should have on the mind of every Christian,) it is difficult to conceive how, unless under great excitement, he could have broached and advocated so atrocious a doctrine as the above extract contains. And wherefore such blind passion? Did he fear a reconsideration of the case might be fatal to his wishes respecting his brother of New York? But well known as are his feelings towards that brother, even these seem hardly sufficient to account for the position which he defined in a manner so mortifying to the Christian and Churchman who would have his religion respected by the world. The universal propensity of man's weak and corrupt heart to seek to cover its own defections by great zeal against those of others, forces the question, whether all this can be connected with conscious inability, on the part of Bishop Mc Ilvaine, to meet the charges against his own character which have been laid before the Church by one of its most intelligent and respectable lay-communicants; who has expressed his desire to have the matter placed in such a shape of regular investigation, that he may be enabled to do justice to the mass of testimony which it is in his power to adduce.§

I have not hesitated to apply the term *atrocious* to the doctrine broached and advocated by Bishop McIlvaine, in the above extract from the report of his speech. And what American and what Christian will regard it in any other character? What is that doctrine? It is, that in this American Republic, and in this Christian community, there is no where lodged that sovereignty of social self-preservation, of virtue, and of right, which can remove the consequences of injustice, oppression, and persecution, incurred under show of law, even in the absence of written statutes of appeal or redress:—that in case of a Court, for instance, from whose decisions existing written laws provide no appeal; no matter how obviously its proceedings may have been unconstitutional, illegal, or unequitable; no matter how clear the evidence of perjury in the witnesses, bias in the jury, or corruption on the bench; no matter how strong the subsequent conviction, by either or all of those parties, of honest error in its or their judgment in a given case; or no matter how firm the persuasion of the wise and good that the ends of justice have been fully answered, and the dictates of our holy religion, and the voice of equity, and the rights of man, and duty to interested parties, and the best interests of society, require that the bonds be loosed, and liberation be afforded;—*there is no relief*—the sufferer must carry his wrongs and sorrows to the grave; and until death release him must continue "bowed down and bound by attaint, disability, perhaps imprisonment, it may be fetters worse by far than the chaining of the body!! Pity on the man who can cherish the idea! It surely is not necessary to confront such doctrine with argument. Every upright member of society knows that for virtue's sake—every freeman knows that for the sake of man's dearest rights—every enlightened Christian knows that for the sake of God, of Christ, of the Holy Spirit of truth and righteousness, yes, for the sake of the HOLY MORALS, incorporated into the genuine faith in this Blessed Trinity—there *must be* relief. It exists, if no where else, in the primary and essential individual and social rights and obligations of men and Christians. How these rights and obligations are, to this end, to be exercised and discharged in given cases, a sound understanding, moved by virtue, sanctified by the faith of the Gospel, and deliberating and counselling in a true Christian spirit, can have no difficulty in rightfully determining.

DIKAIOS.

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* Mr. Cooper was afterwards asked whether he meant Bishop Philander Chase. His declining to answer is pretty good evidence that he did; and certainly recent exhibitions which the Bishop of Illinois has afforded of character and temper, corroborate the previously strong reasons for thinking that Mr. Cooper was right.

† It has been observed by officers of both the Army and Navy, that it would be considered dishonorable in either department, for an officer to sit on the trial of an accused brother, whose relations and position towards that brother had been similar to those in reference to Bishop Onderdonk, which had been assumed by Bishops Philander Chase, Hopkins, and McIlvaine.

‡ May the God of Justice forbid that they ever should, until there are more equitable canons to govern and restrain them.

§ See "Further Statement of Facts and Circumstances connected with the removal of the Author from the presidency of Kenyon College, in answer to 'The Reply of Trustees,' &c. By D. B. Douglass, LL. D." Albany: Erastus D. Pease: 1845. Where, it may well be asked, is the assumed high regard and pious solicitude for the moral character of our Church, the pure love of justice, &c. &c., which some eight months before the publication of this pamphlet was so intensely operative in another direction? Why do not three bishops go into the heart of the Diocese of Ohio—not to endeavor in love, as Christ's disciples, to reclaim a supposed erring brother—not to endeavor as true sons of the Church, by kind and gentle means, and heaven-directed mediation, to avert from her trouble and reproach; but, having there taken up their temporary abode, to let it be known, by tongue and press, that they are ready to hear any thing that any body has to say against the Bishop of the Diocese—refuse to see that brother, and hear aught that he has to say in refutation, explanation, or palliation of the charges—employ one of his most uncompromising enemies, a well known and zealous opponent of him in his own Convention, as counsel against him; and that, not after they have become presenters, but while they are engaged, without any canonical commission, and of their own will and accord, in seeing if there is ground for presentment—avail themselves of the services of that counsel and others in creeping into houses as panders to collect, and informers to report, what tales they can—pay the expenses of an agent to traverse the country in search of affidavits against their brother—employ for procuring the attendance of witnesses for the prosecution, and in other attorney-work, a bishop who is afterwards to take his seat as a juror and a judge in the case? Why do we not see such things? Let those answer who can either do or justify them.

For the Churchman.

Mr. Editor,—The mode of imparting instruction to the juvenile mind, in the form of catechising—that is by question and answer, possesses many excellent advantages. Besides its being a short, familiar, and easy method of giving and receiving information, it is also well calculated to impress the mind, affect the heart, and engage the attention—and therefore incumbent on parents, guardians, teachers, churches, and all who have the charge and oversight of the young.

The beauty and excellence of this mode of conveying instruction, appears manifest in the Catechism or Instruction, to be learned by every person before he or she be brought to be confirmed by the Bishop.

As for instance, after having rehearsed the Articles of Belief, and the Commandments, how many, and what they are, the question is asked,

What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my neighbor.

On these two things—our duty towards God, and our duty towards our neighbor, we consider the answers so pertinent, and well defined—so comprehensive and important, as not to omit any part, but give the whole entire.

And first, as regards our duty towards God.

Answer. "My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honor his holy name and his word, and to serve him truly all the days of my life."

To the second thing—our duty towards our neighbor, the answer is:—

"My duty towards my neighbor is, to love him as myself, and to do to all men as I would they should do unto me; to love, honor, and succor my father and mother; to honor and obey the civil authority; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice or hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Upon which answers having been given, so replete with importance and interest to all of every age; the good child is told, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace; which thou must learn at all times to call for by diligent prayer.

And then says the Lord's Prayer.

Now, who is there that does not see the eminent excellence of this mode of instruction? Who, but admires the propriety, the fullness and soundness—as also the intellectual, religious, and edifying nature and tendency of the answers as given? Who but reveres the memories, and admires the characters of those pious, learned, and distinguished men, who composed this Catechism? And who can but laud and love the Church, that has embodied such useful lessons of instruction in her summary of faith?—which be the first or elementary principles of the oracles of Christ our blessed Saviour. All that is calculated to make sons and daughters respectable, virtuous, useful, and happy;—to make men wise and great, and good members of society—fearing God, loving religion, hating wickedness, and inclined to the cultivation of pure knowledge—and to the practice of benevolent, charitable deeds. Yes, the tendency and effect of such instruction is to make men valuable members in Church and State—honoring the Lord, and keeping holy his Sabbaths—maintaining the truth of his word—observing his ordinances, with a duly submissive, lowly, penitent, and obedient heart;—and by the effectual working of the Holy Spirit in the heart truly to regenerate and qualify men for holy living and happy dying, and a glorious immortality. O joyful, happy fruit of early, pious, catechetical instruction! O desirable, blissful end of doing good—of a life of love to God and man! Such was the illustrious example of the life of our merciful Saviour,—our only Mediator and Advocate, and such the precepts He taught for our practice and imitation. For love, that short and sweet word, is the fragrant essence of our holy religion. Love is the element of Deity. Love is the fulfilling of the whole law—love covereth a multitude of sins. In a word, love to God and man is the sum and substance of the answer of our Lord to the lawyer who asked which was the great commandment of the law. There remaineth faith, hope, and charity, or love, but the greatest is love.

V——.

For the Churchman.

VENITE EXULTEMUS. *The Introductory Anthem in the Morning Service of the Protestant Episcopal Church: composed and arranged with an accompaniment for the Organ or Pianoforte, by the Rev.* WILLIAM STAUNTON, M. A., *Rector of St. Peter's Church, Morristown, N. J.* Firth, Hall & Pond, New York.

Mr. Editor,—Allow me, sir, a short space, to recommend this sterling Anthem to the attention of clergymen, organists, and leaders of choirs, who are interested in the improvement of the musical part of our Church service. With Psalms and Hymns of praise in our Liturgy unequalled in adaptedness to music, it has been our reproach, that we have shamefully neglected this important branch of Divine Service; while the very chants used in perhaps four-fifths of our Churches, are the mere milk-and-water effusions of dissenting patent music-makers, who appear to have no other idea of the Chant, than that it has a recitative, and any cadence the most unlimited private judgment chooses to give it. It is hardly enough to say that such wretched things are not devotional, are not suitable to our solemn worship; they are not even musical. For the most part they are destitute of all true expression, of melody and rhythm, and in many instances of just harmony; indeed they are of such a sort as could be contracted for by the yard, and made with the smallest possible capital of musical ability. My own observation in this matter has not been small, nor confined to our rural congregations. Every where I have found the species of chant mentioned above in very frequent, in some churches, in constant use. Mr. Staunton, we are pleased to see, has, in publishing this Venite, made a good beginning of the discharge of "his duty to suppress all light and unseemly music . . . . . by which vain and ungodly persons profane the service of the sanctuary." It is solemn, dignified, well adapted to the subject, and at the same time, not destitute of the higher graces of the divine art. I understand that Mr. S. has a full collection of Anthems, Chants, and Metre tunes, ready for the press; and sincerely hope that the favorable reception of this initiatory piece may induce him to give to the Church the benefit of his ripe musical knowledge and refined taste.

AN ORGANIST.

For the Churchman.

TRACT SOCIETY.

Mr. Editor—It was with no little pleasure that I listened to the remarks of one of our city Rectors last Sunday, prior to receiving the alms of his people for that most useful Institution, the Protestant Episcopal Tract Society. Were but a few of our Pastors to do the same—not merely make a collection, but give, in brief and simple terms the grounds on which such a Society should be sustained by Churchmen;—advert to its history, and show how much good it had effected, and was still effecting, in a quiet and unobtrusive way—its treasury would soon be filled, and the present shameful state of its finances be retrieved.

For thirty-six years has the Protestant Episcopal Tract Society been in existence. It now numbers on its catalogue one hundred and eighty-four Tracts, embracing a great variety of subjects—doctrinal, practical, historical, and narrative—and containing some of the very best treatises which have been written by the Divines of our Church. It has issued of these more than twenty millions of pages, and these have been scattered far and wide throughout the borders of our own land, on the ocean, and in foreign parts. During the last year, the gratuitous distribution was over one million three hundred thousand pages, which were circulated in nearly all our States and Territories—in Texas, Canada, China, Turkey, and South America. The parish priest, the missionary, the chaplain, whether in the army or navy, the Sunday School teacher, the ship master, the parent, the traveller, have all been supplied with its publications, and thus assisted in their labors of love. Surely such an institution—with an object so important and praiseworthy,—and effecting so much good by the dissemination of truth and the refutation of error, and that at a very small expenditure, ought to be well sustained. And yet the receipts last year fell short of its expenses nearly three hundred dollars; and its present debt, as I am informed, is about seven hundred dollars, a considerable part of which is due to the faithful and laborious agent of the Society, who surely ought not to be expected to bear such a burthen. I earnestly hope that all our Rectors will remember this excellent Society, and commend it to the prayers and alms of their people. From the last Report it appears that but forty-seven out of all the parishes in the Diocese made contributions. Of those who forgot it last year, are there not some—I hope there are many—who will not allow the present year to pass by without sending a token of their good will to the cause for which the institution is laboring?

AMICUS.

Sir Henry Wotton being asked if he thought a papist could be saved; "You may be saved," replied he, "without knowing that."—An excellent answer to the questions of impertinent curiosity in religious matters.—*Bishop Horne.*

Many persons spend so much time in criticising and disputing about the Gospel, that they have none left for practising it. As if two such men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.—*Bishop Horne.*

If the intended reformation of our liturgy goes on, the reformers may hereafter bring us in a bill like that of the Cirencester painter:—

Mr. Chas. Terebee, to Joseph Cook, debtor.

To mending the Commandments, altering the Belief, and making a new Lord's Prayer—1*l.* 1*s.* 0*d.*—*Bishop Horne.*

It is an artifice of Satan to raise many sects, and factions, and controversies about religion in the world. But remember that the Christian religion is but one. The true religion is that which Christ and His apostles taught and established; which all true Christians have professed; which Scripture requireth; which is first pure and then peaceable; most spiritual, heavenly, charitable, and just.—*Christian's Manual.*

Two learned physicians, and a plain, honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of aliment, which proceeded to such a height, and was carried on with so much fury, that it spoiled their meal, and they parted extremely indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labor, and at evening received his wages. Is there not sometimes as much difference between the *polemical* and *practical* Christian?—*Bishop Horne.*

When opportunity offers, converse with your Christian friends on divine things; and strengthen mutually your hearts in the service of God, in the faith of your Saviour, and in the hope of everlasting life. But take heed lest either you or they set up for exhorters or leaders in what are called society or prayer meetings. Such practices are inconsistent with the apostolic injunction, "Let all things be done decently and in order." (1 Corinthians xiv. 40.) And such meetings, with whatever purpose instituted, will eventually tend, in a greater or less degree, to gratify spiritual ostentation and vanity, to cherish spiritual pride, and to promote disorder and schism.—*Christian's Manual.*

A clergyman applied to the dean of Christ Church for the little vicarage of Blenddington, then vacant, value, *de claro,* about 40*l.* per annum. "Sir," said he, "I maintain a wife and six children on 56*l.* per annum.—Not that I should regard the matter, were the income certain: but when a man considers it may be taken from him any day of the week, he cannot be quite so easy."—I will get the living for you if I can," answered the dean;" but I would not have you raise your expectations too high; because, if any member of the college will take it, by our rules he must have it."—"O sir," replied the divine, "it would make me the happiest man in the world!—but if I miss it, I shall not be unhappy.—I never knew what it was to be unhappy for an hour in my whole life."—*Bp. Horne.*

When we consider that repentance is the gift of God, that the wiles of the devil are many, and that the corruption of nature is very strong, we shall compassionate instead of insulting the sinner. We shall adore the mercy of God toward ourselves, and pray for him.—*Bishop Thomas Wilson.*

The Churchman.

NEW YORK, SATURDAY, AUG. 8, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

On our first page will be found the Essay read before the Associate Alumni of the General Theological Seminary at its late annual meeting. It is proper for us at the same time to express our high sense of the honor conferred on our journal by the Association in selecting it as the medium of their publication.

The Essay itself we have read with the highest satisfaction, and know not whether most to commend the judgment of the author in the selection of his topic, or his skill and learning in the treatment. We say this not that we suppose our praise is of any importance, but for the sake of drawing to the Essay the attention of many readers who may not at first sight perceive the importance of the question which it discusses. The passage is one which has been keenly controverted by two opposite schools of theology, and the decision of it has a direct bearing on other questions of fundamental importance. We do not remember ever to have seen so clear a statement of the conflicting arguments in the same space. It is a good feature also of the Essay that while it prepares the mind of the reader for a sound decision it does justice to those who have advocated the opposite side.

We agree with "Contributor" that Prayers for the Dead being part of the heritage received from our fathers ought not to be surrendered, and also that the subject is one on which controversy is not to be desired. Neither the doctrine, nor the practice founded upon it is insulated; it is connected with other and fundamental doctrines from which it cannot easily be severed, and without which it will be advocated in vain. Men of one class of views, or one measure of faith, will see the doctrine, where others do not see it; and hence the answer to the question whether it is contained in the Prayer Book or the Holy Scriptures, will depend much on one's previous training. One man will find it on every page of the Prayer Book, and others will find it nowhere.

We have no intention at present to enter into the argument, but merely to append the authorities to which our correspondent refers: authorities, we mean, not for the truth of the doctrine, but for the meaning of the Prayer Book.

Bishop Overall drew up the latter part of the "CATECHISM" as it now stands in our Prayer Book; and Bishop Overall, as quoted by Wheatley, referring to the words of the Burial Service, says:—

"The Puritans think that here is prayer for the dead allowed and practised by the Church of England; and so think I: but we are not both in one mind for censuring the Church for so doing. They say it is popish and superstitious; I for my part esteem it pious and Christian. The body lies dead in the grave, but by Christ's power and God's goodness shall man be raised up again: and the benefit is so great that sure it is worth the praying for: because then we may pray for what we ourselves or our deceased brethren as yet have not, therefore doth the Church pray for the *perfect consummation of bliss, both in body and soul,* to be given to our brethren departed. We believe the resurrection; yet may pray for it as we do for *God's kingdom to come.* Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest times of the Church, and by the Greek fathers, who never admitted any purgatory, no more than we do, and yet pray for the Dead notwithstanding. What though their souls be in bliss already? they may have a greater degree of bliss by our prayers: and when their bodies come to be raised, and joined to their souls again, they shall be sure of a better state. Our prayers for them then will not be in vain, were it but for that alone."

Bishop Cosin, one of the commission on the revision of the Prayer Book 1661, as quoted also by Wheatly, says:—

"Though the souls of the faithful be in joy and felicity; yet because they are not in such a degree of that joy and felicity, as that they can never receive no more than they have already; therefore in the latter part here of this our prayer, we beseech to God to *give them a full and perfect consummation of bliss both in body and soul, in his eternal kingdom of glory,* which is yet to come. And whatsoever the effect and fruit of this prayer will be, though it be uncertain; yet hereby we show that charity which we owe to all those that are fellow-servants with us to CHRIST: and in this regard our prayers cannot be condemned, being neither impious nor unfit for them that profess the Christian Religion. For in like manner if I should make a prayer to God for my father or mother, for my brother or sister, for my son or daughter, or any other friend of mine who were travelling on a journey, beseeching him that he would prosper them in their way, and keep them from all danger and sickness, 'till they should safely and happily arrive at their journey's end, and the place where they desire to be; although at the same time, when I prayed this for them, peradventure they be arrived at the place already (which I know not) with all safety, and met with no danger or diseases by the way, whereby all my prayer is prevented; yet the solicitude and charity, in the meanwhile, that I had for them, cannot be justly or charitably reprehended by any others."

Bishop Sparrow was contemporary with Bp. Cosin, and united with him in the commission above mentioned. In quoting his testimony it is but justice to Bp. Brownell to say that the omission, to which our correspondent refers, is one for which he is not to be blamed. In the Preface to his work Bishop Brownell very frankly and fairly states that "Great use has been made of the excellent compilation of Dr. Mant," and that "where the notes have been taken from this work, *the names of the authors will be found printed in italics.*" Among the quotations whose authors names are printed in italics, is that from Bishop Sparrow, and this fact and the candid statement of Bishop Brownell fully shield him from the charge of "mutilation." Bishop Sparrow says: "After follows another triumphant hymn. Then a lesson out of St. Paul to the same purpose; then a thanksgiving for that our brother's safe delivery out of misery; lastly a prayer for his and our consummation in glory and joyful absolution at the last day."

ST. PAUL'S COLLEGE.—The usual examination and closing exercises of the session at this Institution, were held on Tuesday and Wednesday of last week.

It is generally known that Dr. Muhlenberg resigns the Rectorship of the College, and that he is succeeded in the same by J. G. Barton, Esq., late the Assistant Rector, and a member of the Institution, as a student or Instructor, almost from its beginning.

We have known Mr. Barton from the time of his first connexion with the Institution, and we beg to add that the high opinion which we have hitherto had of St. Paul's College is not in the least diminished by its change of Principals. A Christian gentleman and scholar, a skilful and experienced teacher, and a mild and firm disciplinarian, Mr. Barton is every way qualified to conduct the institution to the entire satisfaction of those who may entrust their sons to his charge. To all those with whom our opinion may have weight, and whose attention has been turned to the school by the well earned reputation of Dr. Muhlenberg, we beg to say that our confidence in it is the same as ever, that its pupils will be subjected to the same discipline as heretofore, and we doubt not, with the like beneficial results in letters, morals, and religion.

With unfeigned regret do we part with our correspondent "Acolytis," whose late effusions have been inferior, we think, to none that have appeared in our columns. We hope the separation will be short, and that we shall soon receive a renewal of his favors.

The Rev. William Alfred Jenks having received and accepted an unanimous call to the charge of St. Paul's Church, Glen Cove, L. I., requests his letters and papers directed accordingly.

We have received late English dates by the Hibernia.

The Rev. Samuel Gobat was consecrated Bishop of the United Church of England and Ireland at Jerusalem on Sunday, July 5th, at Lambeth Chapel. The sermon was preached by the Bishop of Calcutta. Mr. Gobat, it seems, had been informed that he could not be admitted to Priests' Orders till the Bishop of London and the Archbishop of Canterbury were fully satisfied on the points as to which there was doubt of his orthodoxy. In reply he is said to have expressed his assent to the three creeds, and his subscription *ex animo* to the XXXIX Articles according to their natural and grammatical sense, particularly to the 2d Article and the 27th. He attributes the language of some parts of his published Journal to the desire which he felt to avoid metaphysical questions in his intercourse with the Abyssinians. They had been devoting their time to such questions for several generations, neglecting the practical parts of Scripture; he had resolved to bring before them only what seemed to be the most needed. Besides, when he wrote he was using a language not his own, and did not state any thing at full length. Last year he had been admitted to Deacons' Orders, and had subscribed the Articles. Under other circumstances the expressions used in his Journal might be objectionable, but in view of his explanations he claimed for them an indulgent construction.

At the monthly meeting (July) of the Society for Promoting Christian Knowledge, the Archbishop of Canterbury, (in the chair,) the Bishops of London, and Calcutta, were present. The latter had to thank the Society for their aid of his plans in India, and stated that he had brought to the meeting several copies of his Lectures on the Colossians, and a recent sermon before the University of Oxford, copies of both of which the Secretaries would distribute among such members as would accept of them. The Bishop of London expressed the sympathy of the Society in his great labors, and his Lordship of Calcutta then left the meeting. A grant to St. John's, Newfoundland, (lately destroyed by fire,) in order to rebuild the church in that place, was discussed. The 21st July was appointed for a special meeting, and the sum proposed by the Committee, 500*l.*, was moved to be amended by inserting 2000*l.*, and notice given of the amendment to be offered.

Sir Aubrey De Vere, a poet, whose effusions were of a high character, and ministered to the Church's interests, died about the middle of July at his seat in Limerick County, Ireland.

Dr. Hook has published a pamphlet on National Education, minutely examining the question in its existing state, and proposing a new plan. The principal feature in it seems to be a separation of religious from literary schools; the former to be held Sundays and Wednesday and Friday afternoons, and supported by voluntary contributions, the latter to be under the Government.

The new government of the Roman States is not yet settled, but there are indications of a liberal policy to be pursued by the Pope. The choice is represented to be a triumph of French over Austrian influence, but the latter power is striving to regain her former position. Cardinal Gizzi, the Principal Secretary of State, was a candidate for the Papacy, and is spoken of as very popular and conciliating. The correspondent of the Times intimates that a British ambassador should be appointed to the Roman Court, and that it would be acceptable. His unprejudiced position in regard to the intrigues of the Catholic powers would, it is thought, be a commanding one.

Harper's New Miscellany.

The publishers have chosen for the XVIIth number of this series, "The Modern British Plutarch; or lives of men distinguished in the recent history of England for their talents, virtues or achievements. By W. C. Taylor, L. L. D." The preface very well explains the need of such a volume. The young in general are much less familiar with the public transactions and eminent men of the twenty or thirty years immediately preceding their own time than of the most remote periods. To their fathers, of course, who lived through the events, both these and the persons remain as it were still on the stage. They forget that History has not yet included them, and they are apt to make no allowance for the necessary ignorance of their sons. These latter again know not where to turn for accounts of the men whose names are in all mouths. History follows in the train of the course of events, but with always a considerable interval, and the transition from newspaper records and official returns to permanent sources of information is a dim and chaotic state. Modern History has been brought down to the battle of Waterloo only within a very few years. But the subsequent Spanish, Portuguese, Grecian, French, and American revolutions, as well as the political affairs of England, including some of her most important crisis, e. g. the Catholic Emancipation and the Reform Bills are matters which are sealed to most of the rising generation, and accessible at all only to those who can and will explore all the contemporary records and memoirs.

Mr. Taylor's volume contains short lives of thirty eight eminent men. The period comprised and the characters chosen may be judged of from the following specimen. Burke, Byron, Adam Clarke, Earl Grey, Bishop Heber, Henry Martin, Romilly, Watt, Wilkie; these illustrate whatever is most prominent in all departments of English life for a half a century. The biographies are succintly, and so far as we have seen, impartially written. That of Wellington is the only one of a living person. Perhaps it was proper to exclude the living as a general rule, but the value of the volume would have been increased by adding to it a few of the leading political men of the day.

Pictorial History of England.

The 5th number of this history has been issued by the Harpers. It equals its predecessors in beauty of execution.

Thornbury Abbey. *A Tale of the Times.* Edward Dunigan.

A very cleverly written tale, designed, we suppose by our Roman friends to show the impossibility of carrying out Catholic truth in our communion. Of course in fiction they have succeeded tolerably well; in fact, the case is quite the reverse. The structure of the tale is good in its way, but there are false principles involved which will be hereafter exposed.

The Churchman's Library *for July* contains the publication of Maitland's Dark Ages, a work which, in the main, we have no hesitation in recommending warmly.

The Eton Latin Grammar, *with additions from Zumpt, edited and adapted by the Rev. W. Morris, A. M., Rector of Trinity School.* H. M. Onderdonk & Co.

"The almost universal adoption of the Eton Latin Grammar in classical schools for more than three centuries," remarks the editor, "is a sufficient guarantee of its merits;" and we will only add that with the additions now made to it, it will be found of greater use. Its brevity will be no slight recommendation. We are particularly glad to notice the unusual neatness and legibility of its execution.

The Young Churchman's Miscellany, *for August*, is prompt in its appearance. We welcome always this useful monthly, and hope that it will secure the support which it deserves. In the number before us there is besides others an engraving of the Church Du St. Esprit. The literary contents possess their customary interest and value.

The True Catholic, *for August*, contains original papers on "Christian Politics" and "The Mystical Presence," Original Poetry, Miscellaneous Articles, on "Hearing of Sermons," and "Clerical Marriage," two selections, both from the Theologian, and its usual "Notices of Books and Church affairs." From the Notices we extract the following of books which have not come under our own observation. The first is of Bishop Wilson on the Collossians.

We could not hope to be able to recommend a work of the Bishop of Calcutta, and therefore are not disappointed in this. It seems to us to have the fault which more or less pervades all the writings of the present self-styled Evangelical school. In viewing the restoration of the sinner to the favor of the Almighty, it looks too exclusively to the conditions required of the sinner, and too little to the grace of God. The faith and repentance of the sinner are every thing, and are elevated into a position something like that attached to good works in the practical Romish system; while the Divine promises and the spiritual influences connected with the Sacraments are overlooked or undervalued. Because we have reason to hope that grace is sometimes given without the Sacraments, it is denied that they are its appointed channels; and because men fall away after baptism, it is supposed that the grace given in infant baptism is not given uniformly, but sometimes given and sometimes withheld. Another fault in the book is, that what professes to be a grave commentary on one of the books of Holy Scripture, and that written by a bishop, occasionally breaks out into a partizan attack upon a particular section of the Church, in which truth and falsehood, declamation and argument are mixed up in a manner only fit for the correspondent of a polemical newspaper. In an exposition of an Epistle of St. Paul, one has a right not to find an attack on Mr. Palmer, either the priest or the deacon, or even on No. 90. Exposition is one thing, personal controversy is another.

The second is a Romanists apology.

A Few Thoughts concerning the Theories of High Churchmen and Tractarians, with Reasons for submitting to the authority of the Holy See. By N. A. Hewett. Charleston, S. C., 8vo. pp. 35. Burgess & James, printers, no publisher's name.

This pamphlet, so far as it professes to give reasons for submitting to the authority of the Holy See is mis-named. We do not perceive that it even attempts to give any such reasons. Like almost every Romish production which we have ever seen, it proceeds upon a mere *petitio principii* of the infallibility of the Church of Rome, of which no proof beyond bold assertion is offered. An instance of this may be found at page 24, where it is intimated that the "promises to St. Peter, taken in their *literal sense*, sanction" the authority of the See of Rome, in the Romish sense. The italics are ours. But as to the proposition, we can understand that a man might be so bewildered by sophistry as to believe that those promises were susceptible of the very forced interpretation which Rome affixes to them, and then so overborne by authority, as to admit it to be the true one. But that those promises, *in their literal sense*, import any such thing we have never before heard. And we know not whether it is more difficult to suppose that any man could believe the proposition, or that a gentleman could assert it without believing it. We are, however, happy to agree with the author in one fact. It is, that "so far as the High Church theology is now an active influential power in England, but especially in the United States, it stands in an attitude of determined hostility to the See of Rome, and" [what this writer fancies to be] "the Catholic Church."—p. 11. This is true, and it is one of the truths by which the High Church theology is endeared to us.

For the Churchman.

We cut the following from the Christian Register, a Unitarian paper published at Boston:—

Church of the Saviour.—We have before stated that a new church, of which the Rev. Mr. Waterson is to be the pastor, was in the course of erection on Bedford street. Thinking that a few particulars in relation to the building, might be interesting to our readers, we have taken some little pains to collect them, and give them as follows: The church is in the Early English style of ecclesiastical architecture, designed to conform as nearly to the old models, as modern requirements for accommodation and the difference in the services (all the old churches being Catholic) will admit. It consists of a nave, with side aisles, a chancel, a tower, and spire steeple. The nave is separated from its aisles by columns bearing arches, over which is a clere-story, pierced with triangular trefoil windows. The aisles are lighted by single lancet windows, and at the front end of the nave, over the entrance door, is a large triplet. The windows throughout are to be of stained glass, ornamented with devices and mosaic borders. The roofs over the nave and aisles are to be left open to the ridge, and the spaces between the beams to be ornamented with tracery. The tower is placed on the South-East angle, in order to give a greater length to the nave, and in accordance with the symbolic principle of the ancient architects, which permits the tower to be placed in any position, excepting over the chancel. The church is to be furnished inside with open seats, carved on the ends, and will be finished either with black walnut or gray oak. The chancel, it is hoped, will not be lumbered up with a modern pulpit, and drawing-room couches, but be left open and finished with sedilia at the sides, as in the old churches. The exterior except the spire, (and it is hoped this also,) is to be of Newark stone, laid in courses, of irregular heights, dressed to an even surface, and all the ornamental parts delicately chiselled. At the rear of the church, are the pastor's room and the Chapel (the latter now finished) for the Sunday School, communicating with the church on either side of the chancel. The dimensions are as follows: Inside width 59 feet; length from the front to the rear of the chancel 104 feet; height to the ridge 55 feet; tower 20 feet square, and 178 feet high to the cross on the spire. The chapel is 30 by 50 feet, and 41 feet to the ridge. The church will accommodate upwards of 900, and the chapel about 300 persons. Our readers will perceive from the above description, which we have given of the church, that it will be one of the finest ever constructed in this city, and it is to be hoped that no modern taste or spirit of economy will be permitted to alter or disfigure the design. Let the whole model be carried out.

The Chapel, which is now occupied on the Sabbath, is a very beautiful building, and constructed, as our poor judgment tells us, after a severely good taste. Its dimensions we have given above. It is provided with stained glass lancet windows, ornamented with beautiful devices—the seats are open of pine, stained with asphaltum—the floor laid in a kind of cement, in the closest imitation of the sand stone of which the building is constructed—the roof is most nicely traced to imitate ceiling—the sections which support it giving a relief to the eye as it looks upwards—the pulpit of black walnut, disfigured by no tawdry varnish, but simply oiled, so that the nicest grain of the wood is plainly discoverable. The style and finish of this pulpit combine to make it one of the most tasteful that was ever beheld. In the rear of the pulpit are the sedilia, after the old style, which produce a fine effect—above the pulpit is a large triple window. The light of the building is truly of a dim and religious character—there is no glare—where the eye rests, simple beauty and ornament meet its view.

The church was designed by Messrs. H. & J. E. Billings, and when completed will do infinite credit to their taste and skill as architects.—*Journal.*

Had we not stated it there are few who would have supposed after reading the above that it was designed for a Unitarian Church. Certainly there has been hitherto no so decided an adoption of the "symbolic principle of the ancient architecture" by any modern sect as is here shown. The triplet over the door, of course, is intended to symbolize the mystery of the Holy Trinity, in whose name having been baptized we enter the Church. The division of the interior into Nave and two Aisles refers to the same doctrine. The Chancel was taken by ancient architects to figure the Church triumphant, and as such contained the altar typifying the Lamb, and sedilia for the seats of the elders round about the throne. We read nothing here, however, of an Altar: it is surely needed to make intelligible the sedilia. Ancient architects almost invariably distinguished the Chancel from the Nave by a rood-screen having over it a lively representation of the Passion, and they made the entrance to the Chancel through the doors in this screen, signifying that our only hope of entering the heavenly kingdom was the Atonement of our Lord on the Cross. Would an adoption of this beautiful feature of the "old models" be out of keeping with "modern requirements for the accommodation and the difference in the services?" We venture our humble commendation of the triangular trefoiled clerestory windows. They symbolize undoubtedly the Trinity in Unity. If the sedilia are built, as is proper, on the three steps ascending to the altar, we have another profession of the same doctrine; for this triple ascent to the place of the Eucharistic Sacrifice has been interpreted to imply that in the counsels of the Holy Trinity was the Lamb slain before the foundation of the world. The "Church of the Saviour" will be the Athanasian Creed in stone.

The spire is to carry a cross. May we humbly suggest instead the propriety of that old and meaning decoration, a weathercock. Then the symbol used to recall to the eyes of the faithful him who denied his Master will be the crowning glory of this very consistent recurrence to the old models. C.

Santa Cruz, W. I., July 12, 1846.

Rev. and Dear Sir,—I send you two numbers of our Island Gazette, containing brief notices of the recent visitation of the Bishop of Antigua to our parishes.

The school building, the corner-stone of which was laid by his Lordship, is being erected of stone, two stories high, and will be for the accommodation of our Parish Sunday Schools, which are at present held in the church.

On my arrival here on the 1st of November last, I took temporary charge of the Rev. Mr. Mines's parish, (St. Paul's, Fredricksted,) officiating every four weeks in my present parish—the Rector of which, having previously resigned, had just left the Island. On Mr. Mines's arrival in February, I received a call to the Rectorship of this parish, (St. John's, Christiansted,) and entered upon its duties on the 1st of March.

The Island is about equally divided into the two parishes of St. John's and St. Paul's, and our churches are situated in the two towns of Christiansted and Fredricksted, which are 15 miles apart, connected by three M'Adamized roads, running through different parts of this beautiful and highly cultivated Island—one is central, one on the north and one on the south, and as fine as any roads in the world. Christiansted contains a population of about 5000, and is the Seat of Government for the three Danish Islands of St. Croix, St. Thomas, and St. Johns. Fredricksted has a population of 2000. The population of the Island that belongs to the English Episcopal Churches of St. John's and St. Paul's, I have heard variously estimated from 6000 to 8000. St. John's Church has about 700 communicants. On Easter Sunday, (the day was rainy,) I administered the communion to 638 persons.

There is a large Public School in each town, supported by the Government, open and free to children of all classes,—and eight district schools in the country—four in each of our parishes.

The Government continues favorably disposed towards our Church. His Lordship, the Bishop of Antigua, had rooms assigned him in the Government house, (said to be the finest in the West Indies,) and received every attention from his Excellency, the Governor General and other members of Government, due to his exalted rank and station.

The Rev. Mr. Mines was enthusiastically received by his warm-hearted people on his return, showing their attachment and the estimation in which he is held by them. His labors have been greatly blessed, and the community owe him, under the providence of God, a heavy debt of gratitude.

There has been scarcely any change in the temperature of this equitable climate since my arrival. I feel the tropical heat less now than in November, while the temperature is the same—84 to 88 degrees. My health continues excellent.

I feel a lively interest in all that relates to our afflicted Diocese. Some of the recent developments of hostility have amazed me. But then, if harbored, they are better expressed, and will, in the wise providence of God, be productive of much good.

Very respectfully yours,
Fletcher J. Hawley.

His Lordship the Right Reverend Daniel Gateward Davis, Lord Bishop of Antigua and the Leeward Islands arrived here from Tortola on Thursday afternoon last, and administered the rite of confirmation in St. John's Church, at 11 o'clock next forenoon, (Friday,) when 333 persons were confirmed.

At 11 o'clock on Saturdoy forenoon the ceremony of laying the corner-stane of St. John's School House took place;—after Morning Prayer, and an Address delivered by his Lordship in the Church, he proceeded, accompanied by the clergy of the Island, the officers of Government, the Vestry, the Building Committee, and a large concourse of the inhabitants, to the site of the School House, where his Lordship after an appropriate prayer, laid the corner-stone; the 100th Psalm was then sung and the Blessing pronounced by the Bishop.

On Sunday his Lordship preached in St. John's Church, and with the assistance of the Rector administered the communion to 555 communicants.

We understand that his Lordship intends administering the rite of confirmation in St. Paul's Church, Frederiksted, on Tuesday.—*St. Croix Avis, June* 8, 1846.

In our paper of Monday last, we stated that his Lordship, the Right Reverend D. G. Davis, would confirm in St. Paul's Church, Frederiksted, the following day. We can now inform our readers that on that day were confirmed 256 persons, 238 belonging to St. Pau'ls Church, and 18 to St. John's Church, Christiansted.

On Wednesday his Lordship inspected St. Paul's School, and on Friday noon sailed for St. Thomas under a salute from Fort Frederik.—*St. Croiz Avis, June* 15, 1846.

Mr. Wilson's Sermon, "The Duty of Sustaining the Church," was noticed briefly a week or two since. To give a fair idea of it we have made the following extract:—

II. In the text (Acts ii. 47) we read also, that they, that is, all those that the Lord added to the Church, "continued steadfast in the Apostles' doctrine and fellowship, in the breaking of bread and in the Prayers," that is, the Common Prayers of the Church.

1. There was at that time no separation into distinct societies or denominations. This came in afterwards as the fruit of a carnal mind, as St. Paul tells us in his first Epistle to the Corinthians. "For ye are yet carnal, for whereas there is among you envying and divisions, are you not carnal and walk as men?" But the Christians, in the days spoken of in our text, were united. There were no dissensions among them. And they were not only united among themselves, but they were united to, and in fellowship with those with whom the Lord had promised to be "always, even unto the end of the world."

2. We are told, moreover, that they continued in the "breaking of bread and in the Prayers," as well as "in the Apostles' doctrine and fellowship."

The breaking of bread means, in the New Testament use of it, the breaking of the sacramental Bread of the Lord's Supper. And in the context we find the still further declaration, "and they continuing daily with one accord in the Temple," that is, for the Prayers, "and in the breaking of bread from house to house, did eat their meat with gladness and singleness of heart." So numerous had they become that the Communion could not be administered to them all in one house, but it must be administered from "house to house," that is, in such several houses as they could obtain for their use.

3. We read further, that they continued in the Prayers, as well as in the breaking of bread and the doctrine of the Apostles.

The object for which they went daily into the Temple, mentioned in verse 46th, can hardly be the subject of a question. It was for the Prayers spoken of in verse 42d. And in the first verse after the text we find the two things in connection. "Peter and John went up together into the Temple at the hour of Prayer, it being the ninth hour." Now when the Temple is spoken of in connection with Prayer and the hours of Prayer, this assertion affords us information sufficiently explicit that they whom the Lord added to the Church went daily into the Temple morning and evening, for the public Prayers, that were there offered. It is true, indeed, that they went into the Temple in which the Religion of the Jews had been celebrated in ages past, but still they were Christians, and the Apostles also that went to Prayers with them were Christians; and there can be no doubt, therefore, that the worship in which they engaged thus daily and several times in the day in the Temple, was Christian Worship.

Thus we find the early Christians perfectly united in the doctrines and fellowship of the Apostles. They received the Holy Communion often, for thereby they show forth the Lord's death until He come again. They went daily into the Temple for public Prayers. And unto their number and fellowship the Lord added daily such as should be saved. As soon as one was was pricked in the heart with the sting of conscience—as soon as he felt himself to be a sinner, or become conscious that he had done and was habitually doing wrong—as soon as he had seen that the Lord added to the Church all those that would be saved, he also procured himself to be added to the Church, believing in the Lord Jesus Christ and repenting of his sins. And then he continued *steadfastly* in the Doctrine and Fellowship of the Apostles, and in the observance of the Eucharist, and in attendance upon Public Worship.

III. The need of personal religion and holiness is felt and acknowledged by all persons. Even those that make no pretensions to it themselves, acknowledge its excellence, and the necessity of possessing it. But the obligation to a public profession of religion—to being added to the Church and continuing in the Apostles' Doctrine and Fellowship, in the observance of the Eucharist, and in the Public Prayers, is far from being so generally felt and acknowledged. To this point, therefore, I now invite your special attention.

In the first place, the text is a sufficient indication that it is the Lord's will that all such as wished to be saved should be added to the Church. Still more explicit, however, is His declaration: "Whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." And He has appointed only *this one* way of confessing Him before men.

But the principle upon which the importance of making a public profession of religion depends, arises out of the necessity for something outward and impressive to call the attention of people to their religious concerns. I admit that these outward acts of worship and confession may not be in themselves necessary to personal holiness. It is possible that one may be as good, in the common estimation, without them as with them. And the scandalous lives of many professing Christians have probably done more than any thing else to bring them into neglect. But valuable and precious as they truly are to the pious heart on their own account, they have a value, as I believe, which consists in their influence upon others, that is by no means generally appreciated.

If we look abroad upon society we see every where the great mass of people intent upon their own interests and pleasures—interests and pleasures that have respect only to this state of being. We may explain the fact as we please but we cannot deny that there is most extensively prevailing among men a disposition to forget the solemnities of death and judgment, and to remove out of sight every thing that can remind them of the claims of Religion. If left to themselves soon all would be gone out of the way; there would be none that seek after God;—none that desire a knowledge of His ways. If now we admit as we must unless we contradict the word of God, that this way in which the countless many are inclined to walk is the broad road that leads to death, and that the Religion of Christ is the only way that leads to life eternal, it becomes as important that we should uphold that Religion by an open public profession, as it is that we should extend to future generations a knowledge of the way and means of salvation. The Church as the Apostle has said is "the Pillar and Ground of the Truth." The Truth has no other support in the world—nothing else to sustain it. Without this support it would be overwhelmed and washed away by the flood of error and delusion, or lost through neglect and forgetfulness. It is *by the Church* that the Scriptures are valued and preserved, translated and circulated. It is *in the Church* that Baptism and the Lord's Supper are administered. It is *by the Church* and the members of the *Church*, that the Sabbath is kept, and it is *in the Church* only that God can be acceptably worshipped. It is indeed true that many who make no profession of Religion cease from labor on the Sabbath. Some of them pay liberally for the support of Public Worship, and attend pretty regularly upon the services of the Sanctuary. Still however, they are bound to God by no special vows; they are pledged before the world by no public profession, and if the time should ever come when there are none to take the lead; none who feel more interested than they do, in the support of the institutions which are *peculiarly* Christian; an indifference will extend itself and prevail until the sound of the Gospel will not be heard; the Sabbath be known only as marked in the Calendar. The Candlestick of the Lord will be removed, and the light of life gradually go out in heathenish darkness.

It is therefore certain that there is no way of keeping Religion in the world except by the observance and support of those visible institutions which our Lord appointed for that end. And in order to support these institutions one must be added to the Church and continue in the Apostles' Doctrine and Fellowship. The Church does not consist in worldly possessions, but in a congregation of faithful men. It is not money, but living men and women—devout, pious, faithful souls—that sustains the Pillar and Ground of the Truth. Such as feel the importance of the Religion must be added to the Church if they would secure to posterity the blessings of that Religion which they now profess to consider so important. They must become living Stones in the Pillar and Ground which supports the Truth, if they would serve the cause of the Truth.

For the Churchman.

The following lines were written by a friend upon the death of Mrs. R. D. Jacques, wife of the Rev. P. L. Jacques, of St. Matthew's Hall, Port Colden, New Jersey, while she lay a corpse:—

Died, on the 6th ult., after a short but painful illness Mrs. Rosa D. Jaques, wife of the Rector of St. Matthew's Hall, greatly lamented by a large circle of relatives and friends. As a token of regard for the deceased, the following lines were sent to us for publication:—

Thou hast departed! yea, life's sun is set,
But memory's lovely twilight lingers yet,
Glowing around our hearts.
O, could we ever thy dear name forget,
At which the tear-drop starts.

Could we forget thee, numbered with the dead,
Who with us o'er life's rugged path did'st tread,
Meekly and patiently,
When e'en the unguarded rose now droops its head,
And mourns the loss of thee?

No, we will love thee still, who round thy bier,
With aching hearts and quivering lips appear,
To mourn for thee and pray,
And sprinkle with the gushing tear
Thy holy, lifeless clay.

Well may the orphan's bosom heave with sighs
For thee, who often wiped their streaming eyes.
Ah, hid from mortal sight,
Thou didst retire to ripen for the skies,
In heaven's own secret light.

"He loveth righteousness," although it sleep
Like gems unnoticed in the briny deep.
Far from the world apart,
We know the holy lustre that did keep
Around thy humble heart.

But thou, unburdened from thy load of clay,
"Shinest more and more unto the perfect day,"
By sorrows unoppressed.
And there, with thee, in heaven's fadeless ray,
May we forever rest.

St. Matthew's Hall, July 9, 1846. N. P.

Domestic Intelligence.

Maine.—(From the last Journal of Convention.)—Delegates to General Convention: Rev. Messrs. Babcock, Burgess, Fales, and Pratt, Messrs. Batchelder, Gardiner, McLellar, and Weston. Bishop Henshaw reports the confirmation of 46 persons, and the consecration of one church, St. Paul's, Brunswick. There are six clergymen and four candidates for orders in the diocese. The parochial reports give returns of 87 baptisms, and 468 communicants as the present number. From one church no report was received.

Massachusetts.—Saturday the 25th ult. (St. James's day) Bishop Eastburn admitted to Deacons' Orders, Mr. George Miles, in Trinity Church, Boston. Morning Prayer by the Rev. Mr. Butler, Rector of Grace Church: the sermon by the Rev. Mr. Randall, Rector of the Church of the Messiah, who presented the candidate. The Communion was administered by the Bishop. Present, besides the above, Dr. Eaton, and the Rev. Messrs. Barny, Salter, and Wilson. Mr. Miles is a graduate of the Alexandria Seminary.

Rhode Island.—Monday evening, July 13th, one person was confirmed at the Missionary station, Rockville. Evening Prayer by the Rev. D. Henshaw, missionary at the station; the sermon and address by the Bishop. Wednesday, July 15th, two were confirmed in Christ Church, Westerly. Evening Prayer by Rev. J. Pratt, of the Diocese of Maine; preface to the Confirmation Office by the Rev. T. H. Vail, Rector of the Church; sermon and address by the Bishop.

St. James's day, July 25th, in Grace Church, Providence, Rev. B. P. Talbott, deacon, was ordained priest by Bishop Henshaw. Morning Prayer by Dr. Crocker; candidate presented by Rev. G. Taft; sermon by the Bishop.

The Journal of the 56th Annual Convention of this diocese, held in Grace Church, Providence, the 9th and 10th of June last, hasbeen published. 21 of the clergy and 43 lay-delegates were present. Bishop Henshaw's address gives the number of persons whom he has confirmed as 62, of deacons ordained 3, of churches consecrated 3. The candidates for orders are 9. In the Parochial Reports the baptisms are returned as follows:—infants 188, adults 34, not specified 14—total, 236. Whole number of communicants 1792. Contributions to Domestic Missions $513 86, to Foreign Missions, $880 52. The Report of the Missionary Convocation states that 8 parishes and stations have been assisted by it. The receipts and expenditures during the year were $1454.

Indiana.—The Rev. T. Atkinson of Baltimore has, it is said, again declined the Episcopate of this Diocese.

Maryland.—*Episcopal Visitation.*—Saturday, July 18th, St. Paul's Parish Church, Centreville, two were confirmed. Morning Prayer by the Rev. R. W. Goldsborough, Lessons by the Rev. S. R. Gordon, sermon and celebration of the Eucharist by the Bishop; the Rev. Henry Brown, Rector of the parish, aiding in the latter. 19th, Sixth Sunday after Trinity, one was confirmed in the Presbyterian Church, Greensborough, Caroline County. Morning Prayer by the Bishop, who also preached and celebrated the Eucharist. At night he said Evening Prayer and preached in the Lyceum, Denton, Caroline County. Monday the 20th, he said Morning Prayer and preached in the Methodist Church, Hillsborough, Caroline County.

Connecticut.—*Confirmation.*—Twenty-seven were confirmed in Trinity Church, New Haven, on Sunday the 26th ult.

Western New York.—*Episcopal Visitation.*—July 22d, Trinity Church, Watertown. Evening Prayer was read by the Rev. Mr. Platt of Rochester; the Bishop preached. Dr. Carmichael was present. 23d, St. Paul's, Brownsville. Morning Prayer by the Rev. Mr. Platt, sermon by the Bishop, and 8 confirmed. Rev. Mr. Rogers, Rector of the parish, read the confirmation preface. 24th, St. John's, Cape Vincent. Morning Prayer by the Rev. Mr. Watkins, former Missionary to the parish, the Lessons by the Rev. Mr. Platt, the sermon by the Bishop, the confirmation preface by the Rev. Mr. Norton, now in charge of the parish; three were confirmed. All Saints, Dexter. Evening Prayer by the Rev. Mr. Platt, sermon by the Bishop, confirmation preface by the Rev. Mr. Rogers, officiating in the parish; four were confirmed. St. James's day, 25th, Christ Church, Sackett's Harbor. Morning Prayer by the Rev. Mr. Bartlett of Pierrepont Manor, the Lessons by the Rev. Mr. Platt, the Ante-Communion by the Rev. Dr. Judd, the Rector, and the sermon by the Bishop; two were confirmed. Sunday the 26th, Zion Church, Pierrepont Manor. Morning Prayer by the Rev. Dr. Carmichael, the Lessons by the Rev Mr. Renouf, of Lowville, the sermon by the Bishop, who also celebrated the Eucharist, and admitted to Deacons' Orders Messrs. W. A. Matson, L. W. Norton, O. F. Starkey, T. F. Wardwell, and B. Wright. The candidates were presented by the Rev. Mr. Rogers. Evening Prayer by the Rev. L. W. Norton, the Lessons by the Rev. O. F. Starkey, the sermon by the Rev. B. Wright, and the confirmation preface by the Rector. Eleven were confirmed. At the third service the Rev. Mr. Wardwell preached.

Church Destroyed.—"The Episcopal Church in Jordan, Onondaga county, being in an unfinished state, was blown down by the hard gale on Saturday, the 11th ult. The builder, Mr. Gibson, who was at work on the tower when the building began to move, succeeded in descending the ladder, and just escaped with his life by shielding himself under one of the sills. The small parish of Christ Church, Jordan, through great exertion had purchased a site, had raised and enclosed their edifice, with the exception of the doors and windows, and a space left in the rear for adding on a Vestry Room. The tower was nearly finished, and one coat of paint had been put on. Fears are now entertained that they will not be able to go on and build again, unless largely aided by their brethren of other parishes."—*Gospel Messenger.*

Illinois.—*Confirmation.*—We learn that on the 25th ult. Bishop Chase visited Warsaw, confirmed 11 persons, administered the communion, and preached twice. He also confirmed the same number at Galena, at the time of the Convention, June 22d, and arrived on the 29th at Quincy, where he was to officiate and confirm. He was afterwards to visit Edwardsville and Alton, after which he was to return home. We learn that the parish at Warsaw is vacant, and sincerely hope that this notice may attract thither some clergyman who is prepared to fight the good fight of faith. Warsaw is an important post, and ought not to be left unoccupied. *Prot. Churchman.*

Virginia.—*Confirmations.*—Bishop Johns confirmed at Haymarket, July 14, 3; Zion Church, Truro parish, Fairfax, the 15th, 3; Brentsville, the 16th, 3; St Stephen's, Cedar River Parish, the 17th, 4; Warrenton, the 21st, 6.

South Carolina.—St. Paul's Church, Radcliffeboro', on the 4th Sunday after Trinity, W. H. Hanckel was admitted to Deacons' orders. Morning Prayer by the Rector of St. Paul's. Dr. Hanckel. Sermon and presentation of the candidate by the Rector of St. Thomas, Rev. E. Philips.

Clerical Changes.

The Rev. Mason Gallagher to St. Peter's Church, Dansville, Livingston county.

Died.

On Thursday, July 30, at Chatham, N. J., in the communion of the Catholic Church and the comfort of a holy hope, Simeon Porter Hyde, aged 32.

July 20th, Reginald Herbert, son of the Rev. Joseph T. Phillips, Rector of St. Stephen's Church, Middlebury, Vt., aged 1 year, 7 months, and 12 days.

Calendar.

AUGUST.

9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a Free Church, for all who choose to attend.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

Moses Marcus, Rector.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. John Grigg,
Rector of the Church of the Crucifixion.
July 4th, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.
July 25, 1846.

"P. E. Church Missionary Society for Seamen in the City and Port of New York."—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on Monday evening next, (10th inst.,) at half-past 7 o'clock. Thos. P. Cummings, Rec. Sec'y.
Augnst 8th, 1846.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday afternoon, the 11th inst., at 5 o'clock
William H. Bell, Sec'y.
New York, August 8, 1846.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Church Depository, on Tuesday afternoon, the 11th inst., at half past 5 o'clock. D. Hubbel Hoyt, Sec'y.
New York, August 8, 1846.

Church of the Crucifixion.—The Rev. Dr. Schroeder will preach to-morrow evening, the 9th inst., in the Lyceum, 563 Broadway, up stairs. Service to commence at 8 o'clock. Seats Free.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this page.
Daniel Dana, Jr., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 28th July, the Treasurer has received the following contributions:

Deathbed offering of a female member of the Church, $20; offering of Trinity ch, Columbia, S C, per the Rev P J Shand, 100; do, for the Jews, 4 45; through the Rev J D Carder, Chaplain U S Army, "anonymous," half, 10; Domestic Missions, from "C," 5; Grace ch. Sheldon, Va, half, 2 75; Christ ch, Enosburgh, Va, half, 1 25; Mr D H, jr, per the Rev Dr Cutler, half, 25; St Andrew's ch, Harlem, N Y, 1. Total, $169 45.
Thomas N. Stanford, Treasurer,
New York, August 4, 1846. 139 Broadway.

Foreign Missions.—Since his report of July 28th the Treasurer acknowledges the receipt of the following amounts:

From Newark, N J, Trinity ch, for Constantinople, $30; New York, St Thomas's ch, 31 16; from the late Mrs Adams, 20; Columbia, S C, per Rev P J Shand, Trinity ch, offerings, 34 75; do, for China, 50; do, for Constantinople, 30—114 75; Providence, R I, St John's ch, children of H Dabney, Esq, for education of a child, China, 2d payment, 25; Baltimore, F W Brune, jr, Esq, for Constantinople, 4th payment, 25; through Rev J D Carder, Chaplain U S A, "anonymous," half, 10; Sheldon, Vt, Grace ch, half, 2 75; Enosburg, Vt, Christ ch, half, 1 25—4; New York, S S St Matthew's ch, education of Charles Morgan, Africa, 20; Brooklyn, per Rev Dr Cutler, D H, half, 25. Total, $304 91.
J. Smyth Rogers, Treasurer,
New York, August 4, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Mark's ch, Le Roy, $8 87; St Paul's ch, Oxford, 17; St Paul's ch, Syracuse, 1; appropriation from the general fund of the Diocese of Western New York, 50—76 87—by Charles Seymour, Esq, Treasurer; Zion ch, N Y, Rev Richard Cox, rector, 11 50; to aid in supplying the Army with Prayer Books, from Rev F Vinton, 10; R B Minturn, 25—35—by the hands of Rev Dr McVickar, Chaplain in the Army; offerings of Christ ch, Poughkeepsie, Rev Homer Wheaton, 25. Total, $148 37.
Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street.
New York, August 4, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From Grace ch, Rev T H Taylor, D D, rector, $50; Zion ch, Rev R. Cox, rector, 11 50; an aged clergyman's widow, for Bishop Southgate's tract operations, 1; Trinity ch, Utica, 6 82; St Paul's ch, Syracuse, 1; appropriation from the general fund of the Diocese of Western New York, 25—32 82—by Charles Seymour, Esq, Treasurer. Rev Norris M Jones, Union Town, Penn, for tracts, which were immediately forwarded, via Baltimore, as directed to be done; offerings of Christ ch, Poughkeepsie, Rev Homer Wheaton, 10. Total, $115 32.
Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Augus 4, 1846.

Soldier's Mission Church.—From John David Wolfe, $50; William Aspinwall, 50; David Austin, 25; Robert B Minturn, 25; do, for Prayer Books, 25.
J. McVickar, Chaplain, &c.
August 4, 1846.

Ten dollars received at the offertory of the Church of the Holy Communion "for Bishop Southgate's Mission."

Advertisements.

ST. MARK'S HALL,
Orange, Essex County, New Jersey.
Rev. Anthony Ten Broeck, A. M., Rector.

A FEW BOYS will be received at the re-opening after the August Vacation, on the 31st inst
For terms, &c., or for admission of pupils, application may be made to the Rector. Address as above.
August 8—4t

A CLERGYMAN of the Episcopal Church, residing in the city of Brooklyn, wishes to receive into his family eight boys for instruction. He will take them from Monday till Saturday morning, or for the whole time, as may be desired.
For terms, &c., enquire of Floyd Smith, Esq., at the office of the Churchman. Aug. 9—4t
Brooklyn, August 9, 1846.

Church Publishing and Bookselling Establishment.

BISHOP WHITE'S OPINIONS
Will be published on Wednesday, August 12th.
BISHOP WHITE'S OPINIONS on Certain Theological Points. 18mo. Price 50 cts.
This compilation seeks, among other ends, to give instruction to the present generation of Churchmen, in the very words of one of the most Reverend of the Church's Sainted Prelates, upon certain points of Church principles and opinions, so that they may learn to emulate the purity of his character and attain the charity of his life.

BISHOP HORNE'S WORKS.
No. 15 and 16 of the Complete Works are now ready, being the closing numbers of this valuable republication. Price 25 cts. per number.
HENRY M. ONDERDONK & CO.,
25 John street.
August 8.

RARE WORKS.
Just received from London,

BISHOP GIBSON'S Preservative against Popery, 2 vols. folio,	$18 00
Bishop Gibson's Codex Juris Ecclesiastici Anglicani, 2 vols. folio,	16 00
Another copy, 2 vols. folio,	12 00
Archbishop Usher's Body of Divinity, folio,	3 50
Georgii Bulli Nuper Episcopi Menevensis Opera Omnia, folio,	6 09
Smallridge, Bp. Sixty Sermons, 1727, folio,	5 00
D. Epiphanii Episcopi Constantiæ Cypri, folio, 1644,	6 00
Oldmixon's Eccles. History of the reigns of Henry VIII., Edward VI. Queen Mary and Queen Elizabeth, folio,	4 00
Camden's Britania, large paper copy, 2 vols. folio,	15 00

Together with many other ancient and modern European works, for sale by
STANFORD & SWORDS,
139 Broadway
August 8.

Poetry.

For the Churchman

Mr. Editor,—It is not out of place, nor out of season to remind ourselves of the ends and object of the daily Service. By some, one view may be taken—by others a different one may be appreciated. To all, every view of it will be of use, and therefore as one I send you the following, in the measure of an old English hymn.

A REASON FOR THE DAILY SERVICE.

Man has few days to live
And life shall be,
Not here on earth; but in
Eternity.

Here we may love and praise;
And ever dwell
With God; or follow sin:—
Seek heaven or hell.

But there no choice may be!
For with that day,
Which ends our life, will pass
For aye away;

Our trial; and old and young
—From sea and land—
Before the "great White Throne"
Shall trembling stand,

When "every knee shall bow"
And "tongue confess"
—They who revile their God,
And they who bless,

Since then before my Judge
This flesh shall kneel;
When flames shall wasting pour,
—My works reveal.—

I'll now anticipate
That fearful day;
And at my Saviour's feet
In dust will pray;

Confess my countless sins,
My loss deplore;
And *daily* bow the knee,
Till time is o'er.

That so when mountains shake
And pass away,
Thou may'st my soul preserve
In that dread day.

I cannot see Thee now!
My mortal sight
Is far too weak to bear
Thy awful light.

But faith shall view Thee here;
And—as alone—
Will try to think of Thee
As on Thy throne.

Grant me, O Lord, a place
—At Thy blest feet,
Among that "two or three"
Who with Thee meet.

For soon the day will come
When I shall be
Rapt with Thy vision in
Eternity.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXIX.

The Chapters of the historical books of the Old Testament which the Church reads for our edification on the Sundays after Trinity, will all be found by the devout hearer fraught with matter for highly important spiritual reflection. Among the most interesting of them is that which contains what the Holy Ghost has thought fit to put on record respecting Naaman the Syrian. His case may furnish profitable matter for brief consideration.

His position in society is related in terms strongly indicative of greatness and happiness according to the world's estimate. "He was a great man with his master (the king of Syria) and honorable. He was also a mighty man in valor. By him the Lord had given deliverance unto Syria." But to all this there was a sad appendage—a melancholy proof that greatness, honor, and valor, can never be expected without alloy. "*He was a leper*," was afflicted with a disease whose loathsomeness rendered its subject unfit for intercourse with his fellows.

A young captive from the land of Israel, who served as a domestic in the family of Naaman, touched with pity for the deplorable situation of her master, amidst all his greatness, expressed her wish that he was with the good prophet Elisha, who had manifested his divine mission by miracles of healing, and even of restoration to life. The king of Syria, happy to have an opportunity of seeing his favorite officer restored to health, sent him with a letter of recommendation to the king of Israel, requesting him to heal his servant Naaman. This was either inexcusable ignorance, or inexcusable pride, in the Syrian monarch. It was not the healing power of the king of Israel to which he had been referred. King as he was, he could not do this great thing. He had a subject whose power far exceeded his, because God had made him His immediate agent for deeds of wonder, which went beyond, and set aside, the intermediate operation of all ordinary second causes. To him recourse should have been had by Naaman in this hour of need. He, Elisha the prophet, voluntarily interposed, and desired that the leper might be sent to him. Naaman accordingly proceeded to Elisha's house. In doing so, however, he seems, notwithstanding his dreadfully suffering state, to have been particularly anxious to keep up the pomp and dignity of his rank; and was evidently expecting to be received and treated by the prophet with much ceremony. Instead of presenting himself before him as a suppliant for the exercise of the power that was delegated to him, he expected the holy man to come to *him* as he sat in his chariot. Elisha was not disposed to gratify him, but sent a messenger requiring him to wash seven times in Jordan. Not even his miserable need of the prophet's aid could stifle the emotions of disappointed pride. He "was wroth, and went away, and said, Behold I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." And not only was his personal pride wounded by the prophet's neglect of the ceremony and display which he thought due to his rank: he also allowed his national prejudices and vanity to affect him. He could not brook the idea, if he must resort to a river for healing, of going to one in Judea, instead of one in his own country. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" How pitiful the exhibition of impotent greatness, miserable pride, and worse than worthless anger, in the further record, "He turned and went away in a rage!"

The servants of Naaman, struck with the folly and danger of his conduct, remonstrated with him in terms of an affectionate respect not then unusual between persons thus related to each other. "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith unto thee, Wash and be clean?" He yielded to their just remonstrance, and to the reflections which could not but have presented themselves, when the heat of passion had subsided. He went. He bathed seven times in Jordan. He was healed.

We now see his character appear with a greatness far surpassing all that his wealth, rank, and valor could procure. We see him a grateful convert to the religion of that God whose mercy he had so signally experienced. He returned to the prophet; and not, as before, waiting for him to approach, himself "came and stood before him." Though the minister of a great monarch, he now duly appreciated the character of a minister of the King of kings. He made profession of a firm belief in the One True and Only God, and his decided resolution thenceforward to worship Him alone.

Christians generally may derive profit from meditating on this case of Naaman the Syrian.

In his prosperous circumstances we see those of a character very apt to excite the attention and desires of men. He "was a great man and honorable. He was also a mighty man in valor. By him the Lord had given deliverance unto" his country. If the description of him stopped here, no little envy would be raised by his lot in life: to be like him would be thought an object of both natural and laudable aspiration.

But let us turn to the sad reverse, and see in him the miserable "leper." And what do we see but a striking illustration of all earthly greatness! Where is the state so exalted, honorable, or advantageous, as to remove its possessor beyond the reach of the most common and afflicting ills of life? Let the seekers after the honors, glories, and dignities of the world, as their chief good, ask—not their own hearts, for they are their greatest deceivers—but the experience of those who have preceded them in the search, if the object is thus to be attained; if they will be one jot or one tittle removed from exposure to like ills with the lowest and meanest of their species; and which cannot be the least alleviated by all the admiration or envy which, on other accounts, they may excite. While they aim at Naaman's greatness, let them remember his leprosy. Could all his worldly advantages ease his pain, or cure his distemper? Could they render them more tolerable? Did they not rather add to their distress, by the contemplation of many present comforts entirely lost to him, and by the mournful barrier they raised to the enjoyment of privileges and honors which, with all their most inviting charms, were spread before him? And does not the utter insufficiency of earthly greatness and distinction to alleviate the miseries from which they cannot exempt, speak the folly of those who make them the objects of their sole or chief regard? Are they not, when unsanctified by the principles and affections of the gospel, or made paramount to its duties, privileges, and blessings, the dangerous lures which have often left their victims when they most needed comfort, a prey to remorse and anguish; and when their deception is too late discovered, abandoned the deceived to utter hopelessness?

But however men would, under favorable circumstances, generally act, there are but few who seek happiness in the sphere which has now been particularly in mind. There are inferior grades of comparative worldly rank, importance, and distinction, which often lure to bitter disappointment of the hope and trust which looked to them for happiness. But more plausible, and more generally tested, are the claims to sufficiency for happiness advanced by situations favorable rather to the exercise and gratification of the good and amiable, than of the bolder, more ambitious, and more dazzling properties of the mind, and deriving value, not from attracting the wonder, applause, and envy of others, but from their sympathy and participation. Such are the various good and benign applications of the social principle which a wise and kind Providence has implanted in our nature. And if celestial purity and excellence are at all imparted to terrestrial sources of enjoyment, they are to these. The domestic circle, the society of chosen friends, intercourse of heart with those we love, the union of those connected by common pursuits and cares, and offices of friendship, sympathy, and benevolence, call into action the tenderest, and the most delightful and soothing principles and feelings of the human heart. Possessed of means of such enjoyment, men may look without anxiety, without concern, with indifference, and even with dislike, on the more gaudy shows of happiness held out by the honors, the splendor, the wealth, and the pleasures of the world.

But we should never forget whereof we are made. We should always remember that we are but dust. The frailties of our nature, the uncertainty of every thing in this world, and the alloy which mixes with the purest sources of earthly happiness, warn us not to be too sanguine. Ere we are aware, some of the unnumbered changes and chances of this mortal life may blast our expectations. Sudden deprivation of our means of domestic and social comfort may bring upon us hardships which for their novelty will be doubly poignant. Ingratitude and faithlessness may worse than deprive us of our companions and familiar friends. Distress and misfortune embittering the lot of those we love, may make our affectionate sympathies ministers of sorrow. The severe pains, or slow, debilitating, and disheartening wastings, of disease may put our wonted sources of comfort and enjoyment beyond our reach. A stroke from the king of terrors may create a void in our happiness hard to be supplied. Melancholy experience warns us to be very moderate in the hope we bestow on the most flattering prospects that this world can afford. Sooner or later we must expect to feel that unalloyed happiness is not to be found beneath the skies. And where shall we seek deliverance from this world's treachery and disappointment, and the sad mixture which it incorporates with all its draughts of pleasure? Whither had Naaman recourse? To the king of Israel—to what is in *man*. Here was no remedy.—To the prophet Elisha,—to God's commissioned servant, to God's appointed way, to the mercy and power of God through the channel in which He was pleased to extend their influences. There he found deliverance. Worthy example for Christians! They should seek after God in the ways which He requires, for deliverance from the ills of life. Their refuge should be in the religion which He has established as a covert from every storm of affliction and calamity. Not like Naaman, who raised proud and ungrateful objections to the means of deliverance and comfort which were offered him, they should accede, most thankfully, and with humble, ready, and cheerful compliance, to the prescriptions of the gospel. They are man's best and only sufficient resource in every hour of trial and necessity.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" proudly exclaimed the Syrian. And is not his too often the sentiment of professing Christians, who are invited to the Gospel for comfort in all their sorrows? Speak to them of spiritual joys: they will ask, Are not the joys of sense much better? May we not in them forget our woe? Tell them how earnest endeavors for the rich blessings and glories of futurity will deprive the ills of life of half their poignancy: they will ask if redoubled ardor for the pleasures, riches, and honors of the world will not as effectually beguile the hours of sadness and affliction. Assure them of the wisdom and goodness of our heavenly Parent, who, even by His afflictive visitations, would produce the spiritual blessings—the only blessings of true worth and permanence—which He designs for miserable sinners, recommended to this unspeakable mercy by redeeming love: they will succomb to the lying artifice by which the god of this world would limit their ideas of providential goodness by whatever of worldly enjoyment may yet be within their reach. Point them to the bright prospect of an hereafter, where all the present apparent inequalities of Divine Providence will be fully remedied, and the matchless wisdom and goodness of His dispensations be forever magnified: they had rather seek encouragement in the hope of some earthly compensation for their trials. Lay before them the way wherein God has appointed the consolations, supports, and joys of His religion to be found, through the sacraments, ordinances, services, and instructions of His Church: they will devise and follow endlessly varying methods whereby they think the same objects can be as well or better attained.

Had Naaman persevered in his resistance of the prophet's counsel by refusing the waters of Jordan, and testing the efficacy of the rivers of Damascus, his leprosy would indeed have probably cleaved unto him for life. It and life, however, would, in a few years at the furthest, have both terminated. But tremendous is the experiment which they try who, in spiritual matters, will not follow the counsels of the Lord by His prophets and apostles. These counsels are addressed to them as immortal beings, and with a main reference to their eternal state. The evils of the neglect of them are to last forever. And that neglect has a most hardening influence. It encourages those wicked arts of our spiritual enemy, whereby, though men experience the insufficiency of this world, they will go on trusting to it, until it leaves them in endlessly hopeless disappointment, even in condemnation to those eternal consequences of forsaking the way of the Lord, of which they were forewarned, and from which they had power given them to escape.

One concluding reflection. Reference has now been principally had to matters connected with temporal joys and sorrows. There are much deeper sorrows, the proper contrast to which are vastly purer and more elevated joys, than any that relate merely to the life that now is. Conscious guilt corrodes the heart with an anxiety and suffering beyond the reach of any other cause. When this is the truly humbling and self-renouncing principle and affection of genuine evangelical contrition, it sinks the sinner below the least trust in his own ways, and throwing him unreservedly on his God, brings him into entire submission to the way He hath opened, through the atonement and mediation of His Son, for the penitent to come to Him, and for His mercy and grace to flow to the penitent. Unfortunately, however, the sinner's uneasiness under a sense of guilt, is too often with reserve. He tries to find out how it is most reasonable to suppose that an offender may be restored to the favor of the Infinitely Wise and Good Being, and a man be delivered from the consequences of his folly. He leans herein to his own understanding. He embraces perhaps some theory which, among the several religious theories around him, he thinks he sees to work the best, and which he therefore adopts. What he has of penitence is governed by his own mere judgment of what penitence should be; while he determines in like manner by what rule and measure of religious principle and observance he is to seek to make amends for past deficiencies. He chooses from among the rivers of Damascus; the Jordan of the holy land being not to his mind. No wonder that so many, thus affected, should at last find that in eating the fruit of their own ways, they have found them totally insufficient; and in departing from the ways of God, have forever lost rest to their souls, and incurred His eternal displeasure.

But the *true penitent* knows no alternative but to cast himself unreservedly upon the Lord. In His Gospel he sees the only way in which he can have hope of pardon, of grace to amend, and of enjoying, in a state of reconciliation to his offended God, the divine favor, and the renewal and salvation of his soul. Casting down all selfish views and imaginations, and untrammelled by the prejudices and conceits of the natural heart, he receives with meekness the divine direction to the faith of the Gospel, and to the means of pardon, grace, and salvation, which God has appointed in His Church. Following that blessed direction, he is healed. The Great Physician of the soul restores to him spiritual health and joy in this world; and unlike the physicians of the body, secures that health and joy for all eternity.

B. T. O.

From Morris's National Press.

Mr. Editor,—The remark has not unfrequently been made of late, that the secular press has become an important agent in matters appertaining to religion. There can be no doubt of the fact; and the direction thus given to that press, is evidence of a correspondent inclination of the public mind. Whether this, however, be for good or ill, is a serious and very momentous question. Religion, properly considered, is indeed man's every-day concern. It should be mingled with all his principles, and be *itself* a principle by which to regulate his character and conduct, and test his mental movements and his actions. It should be the rule of his enjoyments. It is itself the source of the highest, purest, and most rational enjoyments. It is its blessed prerogative to be his chief and only sufficient solace in trial and affliction. In all things, and under all circumstances, whether he will or no, every man is more or less governed by considerations connected with religion, and contributes somewhat to its interests or detriment. As the secular, and especially the newspaper press, finds its way into every department of society, and is the sought and cherished companion of literally "all sorts and conditions of men;" daily accompanying them in their pursuits and enjoyments; the sharer—if the expression be not too anomalous—of their solitude; prompting and helping to the direction of social intercourse; and ever aiming at an influence over their understanding, their sensibilities, and their conduct—since such is the position of the newspaper press, it must, in some way or other, and whether it seek it or not, have a bearing on religion. It is candid in an editor to avow this. It is a mark of good sense to feel that it imposes a serious responsibility upon him. It is honest for him to acknowledge the direction which he thinks it his duty to give the principle in his own columns. I feel, therefore, confident that every man who has an intelligent mind, and would keep it under the guidance of a good conscience, must approve of the avowal you have made in this matter, whether he equally approves or not, of the particular religious system to which you profess attachment. On this subject he is well aware that every reflecting person must have his preference; nor will an honest and sensibile inquirer, whatever be his own views, object to a full and fair exhibition, duly regulated, of the various classes of religious principles and duties which proffer their claims to influence over the community. The large and intelligent portion of that community, who agree in the views which you have avowed, will, I cannot doubt, feel, and substantially manifest, high gratification at having so respectable a print enlisted among the friends of the church.

On the subject, Mr. Editor, on which I have ventured to trouble you with these few thoughts, I have others in my mind, partly in the way of *qualification*, for which, if you think this article worthy of insertion, I may also ask the same favor.

A.

David Blondel's book is a magazine for the writers against episcopacy. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots. It closed with words to this purpose: "By all that we have said to assert the rights of Presbytery, we do not intend to invalidate the ancient and apostolical constitution of Episcopal pre-eminence: but we believe that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it hath been put down or violated, it ought to be reverently restored." This raised a great clamor, and the conclusion was suppressed. On the report getting about, John Blondel, then residing in London, wrote to his brother David, who acknowledged that it was true. See Du Moulin's Letter to Durel, at the end of Bennet on Joint Prayer.—*Bp. Horne.*

"To stand in fear of the people's censure or common talk may argue a harmless and peaceable mind, but never a brave and truly heroic soul." Plutarch, 94.—*Bishop Horne.*

Many profess to believe because they comprehend. But they are imposters who speak thus. There is not a man in the universe that can fully comprehend *one* operation, either of *God*, or of his instrument *nature*. And yet they must believe, and do believe, though they never did, nor ever can, fully comprehend or account for the objects of their faith.—*Adam Clarke.*

Be sure that your heart and life are devoted to God, and employed in His service; and then the tempter will never find you disposed or at leisure for his evil purposes. An empty, and much more a carnal heart, and an idle life, are ready to entertain any motion to sin.—*Christian's Manual.*

Take heed of turning your religion and zeal to speculative opinions and parties, instead of the life and practice of faith, hope, and charity; for a factious, wrangling, contentious spirit is as destructive of true and holy zeal, as a fever is of natural heat and life.—*Christian's Manual.*

All that are rightly baptized, are "made disciples of Christ," are "born of water and of the Spirit," and are admitted into the Church or "kingdom of God" on earth; but unless they submit to the government and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation; but unless they continue in it, and live accordingly, they cannot be saved; but will as certainly perish as if they had never been baptized. For, as St. Peter observes, "Baptism now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ."—*Bishop Mant.*

Except a man be made a new creature, holy and obedient to God, he cannot be saved. Consider soberly whether you are thus renewed by the Spirit of Christ, or not. Ask counsel of those that can advise you, and pursue the search till you know your real state; and pray that, having been called into a state of grace in baptism, and having received the washing of regeneration, you may daily be remembered by God's Holy Spirit, and may be enabled to give up yourself to God as your Saviour and Sanctifier, with a full resolution never to forsake Him; to deny yourself, and the desires of the flesh, and this deceitful world; and animated by the hopes of heaven, to make sure of the felicity which will never have an end.—*Christian's Manual.*

If we are regenerated, if we are pardoned, if we are sanctified, if we are strengthened, and established in true holiness, we must be justified we must be saved. And to whom are we indebted for all this? No doubt, to the mercy of the Father, to the merits of the Son, and no less to the grace and assistance of the Holy Spirit; without which it would be impossible for us to keep the covenant made by the Son between the Father and us; without which, therefore, we should be in a far worse state than if Christ had never died for us, or we had never been baptized into His death. Is it possible for any man who is sanctified, and made holy himself, to believe that he derives his holiness from his own strength, or from that of any other creature? No: the truly holy see in the Word of God, and feel in themselves, the glorious source of spiritual light and warmth, from whence this reviving beam of joy, this principle of life, proceeds. It is with them a primary article of faith, to believe that as God only is absolutely and originally holy, so He only can bestow any degree of it on His creatures; and that therefore the Holy Spirit, who hath begun or perfected it in them, is really and truly God. Their reason is shocked at the thoughts of having greater obligations to a creature than to God; and they cannot but be sensible it had been far better for them never to have been, than not to have been reclaimed and regenerated; because, without their second creation, the first must have put them unavoidably in the way of everlasting misery; whereas, by the second, an entrance into eternal life and glory is laid open to them. Men or angels, they know, may be ministers and instruments in the work of their reformation; but they can never believe that God would only have made them, and left it to a creature to save them, to a creature acting voluntarily, and consequently claiming to himself the sole merit of all he did. Blessed be that gracious and Holy Spirit who hath given us grace to believe, that as the "Father of His own will begat us with the word of truth," and the Son "laid down His life for us of Himself," so the Holy Ghost freely, and from the abundance of His love, is "grieved at our sins," "maketh intercession for us with groanings that cannot be uttered," "and distributes His glorious gifts and saving graces among us, as he will."—*Skelton.*

Man's finite understanding is not the standard by which the works of an infinite Being can be measured. If in the works of nature, as they are called, which are daily submitted to the test of our senses, the deficiency of such a standard must necessarily be acknowledged; with what a degree of conscious and awful diffidence should it be applied to those mysterious subjects which constitute the secrets of the Divine counsels, and into which the angels themselves are represented as desirous to look. Sufficient on these subjects has been revealed, not indeed to gratify man's curiosity, but to establish the Christian's faith; not to qualify him to give an answer to Nicodemus's question, "How can these things be?" but to satisfy him, from the best authority, that such things really are. The chief substance of the Christian faith consists in a firm belief of the joint operations of the Three Persons in the Godhead in the economy of human salvation: the Father creating, the Son redeeming, and the Holy Ghost sanctifying the creature man: God the Father graciously accepting the ransom for his redemption; God the Son freely offering it; and God the Holy Ghost perfecting the mysterious plan by preparing and qualifying fallen man for the salvation that has been provided for him. This body, which was sold under sin by our first parent, is, through the redemption in Christ, and the operation of His Spirit, still capable of becoming a temple for the Holy Ghost to dwell in. In what particular way the Holy Ghost takes possession of this temple, it has not been thought necessary that man should be particularly informed: it is folly in him therefore to attempt to ascertain it. But though we are not able perfectly to unfold the mysterious workings of the Holy Spirit on the human soul, yet of this we are certain, because revelation has informed us, that they are not of that irresistible nature to be inconsistent with the condition of man, as a free, reasonable, and accountable being. For the Holy Spirit moves, inclines, and disposes, but does not impel; He leads and conducts all who are willing to be led and conducted by Him; but does not overrule continued opposition, and wilful resistance. "My Spirit (said God to the old world) shall not always strive with man." Such is the uniform language of Scripture. Knowing this, we have enough to direct us in the management of our spiritual concerns. Knowing that the Holy Spirit is ready to take up His abode with us, provided we shut not the door of our hearts against Him, it is our part to attend to His motions, to obey His suggestions, and not to resist that work which He is graciously carrying on within us, for the purpose of enabling us to work out our salvation. If we pray unto God in faith, He will not fail to perform His part in the Gospel covenant, for "He is faithful who hath promised:" it remains for us to take heed that there be no deficiency on ours. To this end, let a faithful and diligent use be made of the appointed means of grace.—*Daubeny.*

Attend, whensoever you have an opportunity, on the public prayers of the Church, on week days as well as Sundays. Join heartily in these prayers. Partake, with true penitence, faith, and love, of the Supper of the Lord. Be constant in pious reading and meditation, in private and secret prayer, and in family devotion. Use these means faithfully, and in dependence on God's blessing; and you will have no need of any other, to advance you in the Christian life, and to lead you to heaven.—*Christian's Manual.*

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